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Miscellanées d'ancient arabe III

Washington, D. C.
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Foreword

The third volume of Miscellanées d'ancient arabe, which follows the pattern of the second, is composed of nine sections.

A short descriptive note on Ja 2223 opens the publication and is followed by the most important part of the volume, viz. the study of the Van Lessen collection of photographs and notes. The existence of this collection has been known since 1959, and only a few items have been published so far. The value of the collection, both in quality and quantity, is such that Major M.D. Van Lessen, M.C. (Royal Hampshire Regt.) deserves an exceptional place of honor in the service of South-Arabian science.

The third, fourth, sixth, eighth and ninth parts of the volume contain a new epigraphical material, viz. a Qatabanian proscynema at New York University, a lot of Sabaean rock inscriptions photographed by another deserving contributor of pre-Islamic Arabian epigraphy, James P. Mandaville, Jr., a collection of Qatabanian antiquities photographed in Ṣanʿāʾ, two new Safaitic stones photographed by a third deserving contributor to Safaitic epigraphy, Dale E. Garrison, and some rock inscriptions from J. am-Marîyaḥ found in DoF, respectively.

The fifth section of the volume is composed of the inventory of the South-Arabian texts recently published by D.B. Doe and the decipherment of the inscriptions which have not been dealt with in a previous publication.

Finally, the seventh section contains some remarks on the Sabaean texts Ga 22-50.

It should be added that all text numbers on the plates belong to the Ja series, unless otherwise indicated.

Washington, D.C., January 31, 1972.

Descriptive note

on Ja 2223.

Due to Mr. Thomas J. Abercrombie's lengthy trip abroad, I was unable to see the Sab inscription Ja 2223 before publishing it in JaMAR, II (pp. 75-76 and photograph on pl.4). I wish to thank my generous friend for allowing me to make the paper squeeze of the text.

Here follows the description of the original. Maximum measurements of the limestone: 35.2 x 23.2 x 8.1 cm. Text: letter height: 3 (l.1 and 2), 2.2 (l.3 and 4), 2.8 (l.5) and 2.4 cm. (l.6); space between the lines: 0.8 (between l.1-3) and 0.6 cm. (between the following lines).

As can be seen on the photograph, rdn of l.5 is in defective writing, instead of the usual rydn. Since the text may be dated of the beginning of the 4th century A.D. on the basis of the arguments presented in the commentary of the edition, the mention of rdn precedes by about 130 years the other occurrences known so far of the same defective writing; e.g. RES 5085 belongs to the end of the first half of the 5th century, the date of 560 of the Sab era corresponds to 445 A.D.

The Van Lessen collection of South-Arabian Inscriptions and Antiquities.

The existence of the South-Arabian collection of Major M.D. Van Lessen was brought to the attention of science in 1959 by GhNQI, who states that Major Van Lessen "has made available to me, in photographs and hand-made copies, about 30 inscriptions and graffiti which he had either acquired or come across on rocks and buildings during his tour of duty with the Aden Protectorate Levies" (p.1). GhNQI publishes VL 1, 9, 10, 25 and 33, besides giving some excerpts of VL 6, 7, 21,22, 23, 24, 29,and 31.

In 1962 and 1963, some objects and inscriptions of the same collection were published as Ja 886-891. Very recently, several texts found in the VL collection were either edited or re-edited in JaMAR, II, viz. Ja 1093, 1816, 1818, 1819, 2224, 2353, 2354, 2356 a-c, and 2357.

Since the publication of GhNQI, Major M.D. Van Lessen was kind enough to let me have a copy of his epigraphical documentation, which was studied and registered as it was received. Many inscriptions and graffiti photographed or copied by him had already been studied by myself during my work in Wâdî Beiḥân and the country of Mukérâs. The last items of the VL collection were dispatched to me only recently after Major M.D. Van Lessen had authorized me to proceed with the publication of his entire collection. May Major M.D. Van Lessen find here the public expression of my deep gratitude for entrusting to me the edition of his collection.

Upon my request, Major M.D. Van Lessen sent me his own introduction to his collection, and I am delighted to publish his integral text which reads as follows.

"In January 1957 I was at the School of Oriental and African Studies, London University, learning Arabic prior to joining the Aden Protectorate Levies in March. There, one of my instructors was Mr. (now Professor) Mahmud Ali Ghul, who asked me to keep my eyes open for South Arabian inscriptions and let him have a record of anything I discovered. I cannot be sufficiently grateful to Professor Ghul for directing my interest to such a facsinating study, which added greatly to the enjoyment of both my tours in South Arabia. This in turn brought me into friendly contact with Professors Jamme, Grohmann and Honeyman and Dr. Jacqueline Pirenne, whose scholarship has served to increase the pleasure derived from my interest in ancient South Arabia.

My principle interest has always been in the collection of Greek coins of the Middle East, but when, after joining the 2nd Battalion of the Aden Protectorate Levies in Beihan, I visited Timnaᶜ and enquired after coins, I could only obtain three. One of these, an apparently unique coin of dmrᶜly/dbyn was published by Dr. John Walker in Eretz-Israel vii, the other two, a barbarous imitation of an Athenian tetradrachm in bronze and a Ḥaḍrami coin, have been presented to the British Museum. However, near Timnaᶜ, I was offered some alabaster heads, while my efforts to photograph epigraphic items were met by insistance that they be bought and this is how my collection started. Most of it comes from Timnaᶜ, but there are a few objects of Sabaean origin imported from Marib by Ahmed al Gibri al Ashraf, two from the vicinity of Karish,near Mukairas and one from Shabwa.

As a result of the publication of some of my discoveries by Professor Ghul I

was contacted by other scholars in this field, notably Professor Jamme and came to appreciate the interest that existed in ancient South Arabia. When therefore I reached Aden in September 1961 for a second tour with the Levies I decided to form a collection of photographs of inscriptions, whether or not they were already known to scholarship generally, and later, of any particularly unusual anepigraphical items that came to my notice. This was at the time of the Yemeni Revolution, the Egyptians had bombed the Marib Museum, this was looted by the local Abidi tribesmen, who were bringing antiquities over by the camel load for sale to the Beihan Garrison. Mr. Brian Doe registered as many of these as he could and a number of them were retained for the Aden Museum. (Where I have photographs of these they are often recorded in the name of the original purchaser). It is however coloured photography that really brings the antiquities of South Arabia to life, as can be seen from the illustrations in Brian Doe's recent book "Southern Arabia", and I have an extensive collection of transparencies of inscriptions, graffiti and artifacts from that part of the world.

It must be realised that, unlike the activities of the Director of Antiquities my antiquarian interests had to be subordinate to my military duty as Force Intelligence Officer. Though, on occasion, the indulgence of my Seniors permitted a degree of reversal of the priorities, I was often unable to spend as long as I would have liked in recording and making hand copies of inscription I must have caused Professors Ghul and Jamme, who have studied these copies, much additional trouble due to defective copying and lack of knowledge of Sout Arabian epigraphy, particularly in the case of earlier, or more hurried copies Shortly before my posting to Germany, after completing my tour in South Arabi in June 1963, I lodged my collection of South Arabian antiquities with St. Andrews University and there it remained until April 1971 when I learnt that Professor Honeyman's retirement some two years earlier and Professor Ghul's departure to the American University, Beirut, had brought about the cessation of any study of ancient South Arabia. I therefore resumed possession of my collection.

During the intervening years, Professor Jamme has been busy copying my notes and photographs and the latter have also been made available to Münster University for a couple of years. Having regard to the changed circumstances at St. Andrews, there seemed little point in presenting the photographs to the University as had been my original intention. However, now that Professor Jamme has so kindly brought their existence to the knowledge of specialists in South Arabia, I would like it known that they remain very much at the disposal of anyone wishing to make use of them for study or instructional purposes."

As stated in JaMAR, II (p. 77, note 3), the VL numbers given to some inscriptions by GhNQI were maintained so as to avoid any confusion. This decision coupled with the fact that the documentation was received in successive dispatch made it impossible to classify the inscriptions and antiquities on the basis of their geographical origin. Ja 886-891 were integrated into the present classification, in which they have received definitive numbers. Furthermore, as can be readily seen, the actual collection is about four times as large as the documentation sent to M.A. Ghul about fourteen years ago. Finally, I could not but heartily welcome the task of editing the VL collection because texts, such as Ja 2360 and 2361, could hardly have been properly edited without being previously studied on the original rocks themselves. This remark is valid also for many graffiti, especially for those known by facsimiles only. Some of the copies of the VL collection are not published here because the originals, either texts or graffiti, were obviously difficult to read.

The VL collection, such as described below, is already in itself an invaluable contribution to science. Yet it does not completely reflect the entire activity of this inquisitive British officer. There is another collection, which is composed of coins; they will be studied at a later date. Furthermore, several antiquities of the VL collection were presented to various persons before their donor took their photographs. They are not published here since their photographs are not to be found among those sent to me by my generous friend. For these two series of antiquities, South-Arabian science is also very grateful to Major M.D. Van Lessen.

The inventory of the VL collection known to me is composed of three sections, viz. VL and VL C, the texts and inscribed antiquities known either by photographs or copies; and VL A, the anepigraphous objects.

Several numbers of the VL collection are in no need of special remark; the inventory contains the necessary bibliographical information. The texts, either published here for the first time or in need of some complementary remarks, are listed according to the alphabetical order of the symbols under which they are known or edited. Although inexistent in the VL collection, Ja 2363 and 2437 were added to the preceding series of texts because of their special connection with two inscriptions of the VL collection. Finally, the appendix contains the study of several texts, which was suggested by one or another number of the VL collection. They, too, are listed according to the same alphabetical order, and this order is further followed in the illustrations.

The long texts, Ja 2360 and 2361, are by far the most important of the entire collection. They both contain some regulations with regard to the agricultural productivity of Wâdî Beiḥân. Interesting also is the mention of the ancient writings of the two names Ḥudrâ and Ḥalbes.

Ja 2367 and 2368 are particularly important from a palaeographical point of view. Were they found either in northern Saudi Arabia, Jordan or Syria, there would have been no hesitation to ascribe them to Saf. The wasm of Ja 2367 is composed of two Saf š flanking a Saf symbol (e.g. Wi 42, 96 and CIS 958 with seven, four, and five strokes, respectively). The letter forms of Ja 2368 are identical to a well-known Saf lettering (e.g. Wi 43-45). It should also be added that Ja 2369 a, too, could fit very nicely in a group of Saf graffiti.

Ja 2436 and 2437 establish with certainty the identification of the south gate of Timnaʿ as hlfn/ḏšdw, which was built by a contractor, whose identity is unfortunately missing in Ja 2437/1-2, on behalf of the king Šahar Ġaylân, son of ʾAbšabam.

The small size of Ja 2444 confirms my interpretation of mqf as a votive object.

Finally, the VL collection of Qat graffiti raises once more the question of the value of the 2nd name, and the collection is both large and diversified enough to justify a safe conclusion. The single name, such as hhyb of Ja 1105, is three times more frequently attested than a twofold name, such as wrry yrm of Ja 1107, and the name of Ja 2419 is threefold, viz. ḥzyn ʿzyn lḥy. This situation is similar to that of the Sab graffiti from southern Saudi Arabia. In these rock inscriptions, the 2nd name "ne paraît pas être un nom de clan ou de famille" according to G. Ryckmans (cf. RSO, 32 [1957], p. 559), who justifies his opinion as follows:

> [1]"là où on lui trouve déjà un correspondant connu, celui-ci fait dans la plupart des cas fonction[.] de prénom. [2] On pourrait supposer qu'il s'agit simplement de prénoms d'individus différents, [3] comme le suggèrent

> les interversions de noms qui se présentent dans des inscriptions voisines entre elles: mᶜwyt/ḥrtm et ḥrtm/mᶜwyt. [4] On trouve aussi ᶜbdm šybn et šybn ᶜbd.[5] Cette hypothèse trouverait une confirmation dans le fait que certains graffites présentent une succession de trois ou plusieurs prénoms: hlf/ᶜzz/ᶜnbr."

The numbers between brackets were added to the original itself in order to facilitate the reference to each individual statement.

[1] is valueless because it implies a vicious circle. According to the author's vocabulary which is clear in [5], any name, whether 1st, 2nd or 3rd, which is not introduced by d, is a "prénom." [1] does nothing but repeat that the 2nd name is a "prénom," and this justifies in the author's logic the conclusion that the 2nd name "ne paraît pas être un nom de clan ou de famille." In other words, the family value of the 2nd name is excluded by the author's vocabulary and it is the same vocabulary which is used as a proof against the family value of the 2nd name.

[2] is obvious because the texts are different. But, the author should have explained how [2] is relevant in the argumentation.

The only value of [3] is to re-affirm a well-known fact, viz. the same name may be used as 1st name and 2nd name as well. However, G.Ryckmans fails to remind his reader that, in the large collection of Qat proscynemas, the 2nd name ACTUALLY IS a clan or family name, and also that the names of different persons may follow each other without the conjunction w "and," as clearly indicated by AM 359 (cf. RyISA, VIII, pp. 66 and 89), which reads as follows:

> ʾbkrb/bn/ḥnẓt/ʾbḥmd/ḥnẓt/mᶜdkrb/ḥnẓt
>
> ʾAbkarib, son of Ḥanẓat; ʾAbḥamad [of the family] Ḥanẓat; Maᶜadkarib [of the family] Ḥanẓat.

These Qat texts have in common with the graffiti that they come from the same clas of persons, viz. the ordinary people. Furthermore, these texts show also that the 2nd part of a twofold clan name indicates a section of the clan or group mentioned in the 1st name.

The pair of examples given in [4] is out of place, because ᶜbdm is a name different from ᶜbd. One may wonder why G. Ryckmans did not mention ᶜbd šybn, which is also attested and would have made his examples relevant to the question of the double use of certain names. The value of family name may be given to the 2nd name because it seems quite natural that the name of the chief of the family would also be used as the family name. This interpretation seems to be the best explanation of a feature of these graffiti which, although very important for the question, is not stated by G. Ryckmans. I am referring to a twofold name composed of two identical parts, such as mᶜwt/mᶜwt and mᶜwyt/mᶜwyt. Were the 2nd name freely choosen, it seems to me that the person would not have selected his own name as his surname. But, if the surname actually is the family name, the person had no choice at all. The graffiti from southern Saudi Arabia give many examples of names used both as 1st (personal) and as 2nd (family) name.
The pair of examples of [4] is also important because it introduces the reader to yet another aspect of the question which is not mentioned by G. Ryckmans and whic is best represented by the following two pairs of texts:

šybn ᶜbd	Šaybân [of the family] ᶜAbd, and
šybn ᶜbd qdr	Šaybân [of the family] ᶜAbd [of the group] Qadar.

{ cmr/mzn — cAmr [of the family] Mazan, and
{ cmr/mzn/>slm — cAmr [of the family] Mazan [of the group] >Aslam.

The same feature is found in two texts of the VL collection, viz.

{ ḥẓyn cyzn — Haẓîyân [of the family] cAyizân (Ja 2424), and
{ ḥẓyn cyzn lḥy — Haẓîyân [of the family] cAyizân [of the group] Laḥay (e.g. Ja 2419).

The function of the 3rd name is, as in the royal identification cards, to definitely identify the person involved and is paralleled by the function of the 2nd name in a twofold clan name. The 3rd name is the name of a group or clan. It should be noted here that the above-mentioned text with qdr was either unknown or ignored by G. Ryckmans; otherwise he would not have suggested his erroneous opinion according to which the gentilice qdryn "the Qadarite" is to be referred to the Sab clan name qdrn (p. 561).

[5] refers to the threefold name and even affirms the existence of names composed of more than three parts. Unfortunately, he fails to give a single example of the latter. Personally, I do not know of any such name, although there are several texts composed of four elements, but one of the four is either a verb or a noun. Here follow five examples.

1 - cmr >twb mlk cbdlh — cAmr [of the family] >Atwab has possessed cAbdlah.

2 - ḥzmt >slm 1 / s<d/<tb/ 2 — Hazmat [of the family] >Aslam has made cÂtib happy.

3 - cbdm/slm/cbyd/zhr — cAbdum has made peace with cUbayd [of the family] Zâhir.

slm, cf., e.g. JaSIMB, p. 443 A. - cbyd is listed by G. Ryckmans on p.559; cf. also cbydm, e.g. in JaSIMB, p. 410 A. - zhr, e.g. CIH 157.

4 - mḥlt cbd mḥl>m ḥmyt — Miḥlât, servant of Miḥlâ>um [of the family] Ḥamîyat.

mḥlt, cf. the Sab clan name mḥltm, e.g. NaNAG 15/8. - mḥl>m, cf. Ar mihlâ> "currier's knife."

5 - >s<d/m<hr 1 / ṭw< >hw>l 2 — >As<ad [of the family] Ma<âhir was submissive to >Ahaw>il.

m<hr, cf., e.g. JaSIMB, p. 415 A. - ṭw<, cf. Ar ṭâ<a (o) "to be submissive to someone," and the noun ṭw< "constraint," e.g. in JaSIMB, p. 437 A. - >hw>l is a new personal name composed of two well-known elements.

The last remark to be made on [5] concerns the text hlf/<zz/<nbr. All other examples listed in the author's quotation seem to come from J. an-Naḍîm. I know one text which fits exactly the author's transliteration, but the last name is <nbn, and not <nbr, "Halaf [of the family] cAzîz [of the group] cAnabân." The personal name hlf is well known in Saf (e.g. Ja 95 b). - <nbn is a new name; cf. Ar <anabân "brisk, lively." The publication of the texts will tell whether G.Ryckmans' text is the inscription of my collection.

Concordance of the VL collection.

VL

1 = VL C 58 = BM 132529 (L. 74); cf. GhNQI, pp. 1-7 and pl. 1, and JaMAR, II, pp. 44-45.

2, cf. A. Grohmann, Arabien (Munich, 1963), p. 223; = Ja 2358.
3 = Ja 2224 (cf. JaMAR, II, p. 76 and pl. 4).
4 = AM 256 b = Ja 2359.
5 = Ja 1093 (cf. JaMAR, II, pp. 91-92 and pl. 7).
6 (cf. GhNQI, p. 5) = Groom-Beihan 33 = WB 1-10 = Ja 2360.
7 (cf. GhNQI, p. 5) = Groom-Beihan 34 = WB 3-64 = Ja 2361.
8 = Ja 2362.
9, cf. GhNQI, pp. 419-423 and pl. 1.
10, cf. l.c., pp. 423-425 and pl. 2.
11 = Ja 888 (cf. JaTAQ, pp. 134-135 and pl. 24).
12 = VL C 47 = Ja 889 (cf. JaIRGQ, pp. 231-233).
13 = Ja 890 (cf. l.c., pp. 233-239, and my volume The al-ʿUqlah Texts [Washington, 1963], p. 37, commentary on Ja 918).
14 = Ja 891 (cf. JaIRGQ, pp. 239-240).
15 = AM 754 = Ja 408.
16 = VL C 57 = Ja 2364.
17 = VL C 40 and 49 = RÉS 4329 = Beihan 16 = WB 3-62.
18 = VL C 33 = RÉS 4328 = Groom-Beihan 47.
19 = VL C 56 = RÉS 3643 = Groom-Beihan 15 = WB 3-59.
20 = Ja 2365.
21 = Ja 1818 (cf. JaMAR, II, pp. 81-84).
22 = Ja 1816 (cf. l.c., pp. 78-79 and 82).
23 = Ja 1819 (cf. l.c., pp. 78-79, 84-85 and pl. 5).
24 = Ja 2353 (cf. l.c., pp. 78-82, 86-88 and pl. 6).
25 = Ja 2354 (cf. l.c., pp. 78-79 and 88).
26 = VL C 43 = RÉS 3688 = Groom-Beihan 45 = WB 3-39.
27 = VL C 44 = RÉS 3689 = Groom-Beihan 46 = WB 3-40.
28 = RÉS 3958 = WB 1-14.
29 a-c = Ja 2356 a-c (cf. JaMAR, II, pp. 89-91 and pl. 7).
30 = VL C 32 = WB 3-56 = Ja 2366.
31 = AM 736 = M. Höfner, in Le Muséon, 74 (1961), pp. 453-459 and pl. 1; cf. GhNQI, p. 438, and JaMAR, II, p. 136, commentary on AM 60.1478/3.
32 = VL C 2 = RÉS 3856.
33, cf. GhNQI, p. 22, pl. 3 and Addenda.
34 = RÉS 4332 = Muk 117 = Ja 1096.
35 a-r = Muk 35-42 and 45-50 = DoF 12-19 and 3-10 = Ja 1105-1112 and 1115-1122.
36 a-f = Muk 50a-54 and 55 (= DoF 11) = Ja 1122 bis-1127.
37 = Muk 368 = Ja 1268.
38 a-c = Ja 2367-2369.
39 a-h = central section of the upper half of DoSA, pl. 76 = Ja 2370-2377.
40 a-k = Muk 656-664 = Ja 1594-1603.
41 a-h = Ja 2378-2385.
42 a,b = Muk 718, 719 = Ja 1656, 1657.
42 bis a,b = Ja 1657 bis a,b.
43 a-e = DoCA 11 and 12 = Ja 2098 a-e.
44 = VL C 22 = Ja 2386.
45 a-n = Ja 2387-2400.
46 a-e = Ja 2401-2405.
47 a = RÉS 3534 = Beihan 12 b = WB 3-52.
47 b = VL C 23 = RÉS 3550 = Beihan 12 a = WB 3-51.
48 a-f and g (= VL C 24) = Ja 2406-2412.
49 a-c = VL C 14-15 = Ja 2413-2415.
50 a-c = Ja 2416-2418.
51 = VL C 17 = Ja 2419.
52 a,b = Ja 2420, 2421.

53 a-e = VL C 16 a-e = Ja 2422-2426.
54 a-c = Ja 2427-2429.
55 a-g (cf.VL C 37-39) = Ja 2430-2435.
56 = RÉS 4337 D = TO D.
57 (= TS b) + RÉS 3881 (= TS c) = Ja 2436.
58 = RÉS 3566 = TS d (= Inge-Beihan 53) + e (= Inge-Beihan 54).
59 a = RÉS 3691 = TS i.
59 b = RÉS 3692 = TS f.
59 c = RÉS 3693 = TS g.
59 d = RÉS 3854 = TS h.
60 = VL C 59 = Ja 2438.
61 = Ja 2439.
62 = VL C 30 = AM 243 d = Ja 2440.
63 = VL C 28 = AM 243 a = Ja 2441.
64 = VL C 26 = AM 243 f = Ja 2442.
65 = Ja 2443.
65 bis = Ja 2443 bis.
66 = Ja 2444.
67 = Ja 2445.
68 = VL C 25 = AM 243 b+c = Ja 2446.
69 = Ja 2447.
70 = VL C 60 = Ja 2448.
71 = Ja 2449.
72 = Ja 2450.
73 = Ja 2451.
74 a-f = Ja 2452 a-f.
75 = Ja 2453.
76 a-e = Ja 2454 a-e.
77 = Ja 2455.

Ḥaḍr texts

78 = VL C 63 = BM 132613 (1959-5-9, 3) = Ja 2456.
79 = RÉS 2633 = 5091.
80 = RÉS 2640 = 5082 = DoSA, pl.84.
81 = Hamilton 2 B.

VL A

1-3: from Ḥeid bin ʿAqîl.
4-19: from Timnaʿ.
20-23: from Mârib.
20 = Ja 886 (cf. JaTAQ, p.133).
21 = Ja 887 (cf.l.c., p.133 and pl. 24).
24: from ʾImʿadîyah.
25-28: from the same place as VL 37-39.
29: from Ḥuṣn ʾAmm Ṣulibat.
30: from Ṭarf as-Sâq.
31: from Mayfaʿat.
32-39: from Wâdî Beiḥân.

VL C

1 = Ja 2457.
2 = VL 32.
5 = Ja 2458.
6 = Ja 2459.
8 = Ja 2460.
11 = Ja 2461.
13 = Ja 2462.
14 a,b = VL 49 a,b.
15 = VL 49 c.
16 a-e = VL 53 a-e.
17 = VL 51.
18 = Ja 2463.
19 = Ja 2464.
21 = Ja 2357 (cf.JaMAR, II, p. 92).
22 = VL 44.
23 = VL 47 b.
24 = VL 48 g.
25 = VL 68.
26 = VL 64.
27 = Ja 2465.
28 = VL 63.
29 = Ja 2466.
30 = VL 62.
31 = Ja 2467.
32 = VL 30.
33 = VL 18.
34 a,b = Ja 2468 a,b.
36 = Groom-Beihan 14 = WB 3-60.
37 = VL 55 a.
38 a,b = VL 55 b,c.
39 a,b = VL 55 d,f.
40 = VL 17.
42 = Ja 2469.
43 = VL 26.
44 = VL 27.
45 = Honeyman 5.
46 = Ja 2470.
47 = VL 12.
48 = 45.
49 = 40.
50 = RÉS 3964 = Inge-Beihan 50.
51 = Ja 2471.
52 = Groom-Beihan 43 = WB 3-61 bis.
53 = Groom-Beihan 44.
54 = 36.
55 = WB 3-61 = Ja 2472.
56 = VL 19.
57 = VL 16.

58 = VL 1.
59 = VL 60.
60 = VL 70.
61. Ja 341 + VL C 61 = Ja 2473.
62 = Ja 2474.
63 = VL 78.
64 = Muk 400 = Ja 1301.
65 = CIH 608.
66 a,b = Muk 837,838 = Ja 1531, 1532.
67 = Muk 826 = Ja 1520.
68 = Muk 828 = Ja 1522.
69 a,b = Muk 813, 814 = Ja 1507, 1508.
70 a-d = Muk 829, 830, 832, 833 = Ja 1523, 1524, 1526, 1527.
71 = Muk 839 = Ja 1533.
73 = Muk 798 = Ja 1492.
74 = Muk 810 = Ja 1504.
76 a-d = Muk 787-790 = Ja 1481-1484.
77 a,b = Muk 835,836 = Ja 1529,1530.
78 = Muk 784 = Ja 1478.

CIH 608. - The text is engraved in J. Ḥôzaᶜal, "NW of the Dhala airstrip" and the coordinates are 702187 on Sheet 1344 B of Series K 667 Ed. 2 DOS dated 1963 (V.L.).

Groom-Beihan 14 (cf. RyISA, VIII, pp. 80-81) = WB 3-60 = VL C 36. - Stone from the same tower as that of RÉS 4329, fallen about 3 m. southwest of the location of RÉS 3643.
Stone: 82 x 42.5 cm.; width of the right lateral rim: 6 cm.; name: 64 x 36 cm.; letter width: 1.5 cm.

yḥḍr Yaḥḍur.

I fail to understand what RyISA's remark means: "Perpendiculairement au côté droit du rectangle, la lettre r suivie d'un trait."

Hamilton 2 B = VL 81. - M.D. Van Lessen's two photographs show that the lower corners of the stone have been broken off since the time R.A.B. Hamilton's photograph was taken in 1938.

Honeyman 5 = VL C 45 and 48. - The stone was found in fragments by Lt. A.Cameron at Hajr Ḥenû az-Zurîr, which is also known as Hajr Ḥenû aṣ-Ṣaġîr.

Ja 1096. - A stone re-used in the upper row of what is left over from the southern wall of a house on J. al-ᶜAdîyah. Except for a chip broken off from the upper left corner, the stone is intact (contrary to RÉS, VII, p. 195).
RÉS 4332 = Muk 117 (cf. JaIRM, pp. 308 and 310) = Jones (cf. JaDSA, I-II, p. 304, note 1); cf. M. Höfner, in Le Muséon, 74 (1961), p. 459 and photograph on pl. 1, and DoCA, pp. 5, 8-9 and photograph on fig.13; cf. also WiZAG, p. 71:transliteration of the text and M. Höfner's translation; VL 34.
Front: 155 x 37.5 (left) and 38 cm. (right). Text: letter height: 5 cm. (cf.WZKM, 42 [1935], p. 42). - J. al-ᶜAdîyah is located immediately north of ᵓImᶜadîyah, which lies about 11 kil. in a straight line northeast of Mukérâs. In the distance given by DoCA (p. 2), the figure "8" should be corrected to "7."

1 lḥyᶜm/bn/ẕwbn/yᶜb/brᵓ/wswṯr/wsqḥ/mrśᶜt/wmwṯr/bytᵓrs/ᵓš
2 bᶜn/bᶜm/wb/ᵓnby/wbdt/ḥmym/ᶜttr/yġl/wb/ᵓḫyhw/wᵓl
3 wdhw

1 Laḥayᶜamm, son of Ẕawbân [of the family] Yaᶜubb, has built and laid the foundations and prepared the constructions and the substructure of his house Šab-
2 bᶜân. By ᶜAmm and by ᵓAnbay and by Dât-Ḥimyâm ᶜAttar Yaġul and by his brothers and his
3 children.

ẓwbn: WiZAG still maintains ṣwbn. What is taken as the left part of the diacritical appendix of ṣ belong to a long, slightly aslant crack in the stone; cf. Ar ẓâb "word, shout." - mrśct is consistently translated by M. Höfner as a singular, "Bau." It is, however, a plural, as HöASG (p. 103) explains: "mqtlt. Pluralformen mit t-Endung finden sich besonders häufig zu Sing. der Form maqtal." - byts: ṣ is still restored by WiZAG; almost the whole of the two lower strokes of the letter is still on the stone. - The main interest of the inscription lies in the mixture of Qat (ṣ- of the verbs swtr and sqḥ, and -ṣ of byts) and Sab (-hw of ʾḫyhw and ʾlwdhw) features. Beside this Sab influence, the texts of the country of Mukérâs also witness to a Ḥaḍr influence, as pointed out by JaIRM (p. 309; cf. also several rock inscriptions published below, e.g. Ja 2371). Such influence does not affect the Qat character of the text and can be easily explained by the geographical location of the country.

Preliminary note on Ja 1105-1112 and 1115-1122. - These graffiti are engraved on the western and southern sides, respectively, of a boulder located at a place called Râs Karîš Mûqilah in J. am-Marîyaḥ, which lies immediately west of Wâdî Karîš and about 8 kil. in a straight line east-northeast of Mukérâs. The boulder and the mountain have been nicknamed "Cannon Ball" and "Cannon Ball Hill" respectively. Cf. the tracings on pl. 1.

Ja 1105: in the upper left corner of the western side and above the figure of an animal which may be a dog; 23 x 10 cm. - Muk 35 = DoF 12 = VL 35 a.

hhyb Hahayyab. - Cf. Ar hayyab "coward."

Ja 1106: below and to the right of the preceding text; 22.5 x 10 cm. - Muk 36 = DoF 13 = VL 35 b.

hyfᶜ Hayafaᶜ. - Cf. RÉS 3079 a/1 (see below, the appendix).

Ja 1107: below Ja 1105; above and to the left of the incomplete figure of an animal; 33 x 6 cm. - Muk 37 = DoF 14 = VL 35 c.

wrry yrm Warray [of the family] Yarum.

Above the space between the two y's, there is a wasm (cf. JaPRER, p. 47, fig. 42, C I 16). - wrry: a qattal nominal derivation; cf. Ar warâ (i) "(said of a piece of stick) to produce its fire," and the Saf name wry in CIS 5043 (cf. JaMAR, II, p. 98).

Ja 1108: to the right of the preceding text and of the figure of an animal, the head of which is destroyed; 28.5 x 8 cm. - Muk 38 = DoF 15 = VL 35 d.

yhyᶜ štr Yaḥyaᶜ [of the family] Šâtir.

yhyᶜ, cf. Ar ḥawwaᶜa "to remove" and the Saf name ḥwᶜ in LP 1147. - štr, cf. the Sab verb štr "to divide into parts," e.g. in AM 202 B/3 (cf. JaMAR, II, p. 119).

Ja 1109: below the beginning of the preceding text; 16 x 8 cm. - Muk 39 = DoF 16 = VL 35 e.

yhrm Yaḥrim. - Cf. ḥrmm in RÉS 4103/2-3.

Ja 1110: three dextrograde lines (cf. JaIRM, p. 316 and note 2) engraved below the preceding text; 22 x 8 cm., 20 x 7.5 cm., and 28 x 12 cm. - Muk 40 = DoF 18 = VL 35 f.

--> bn rᵓbn 3 son of Raᵓabân.

--> /ᶜṣfy 2 [of the family] ᶜAṣfay,

--> ᵓlᶜd 1 ᵓIlᶜadd

ʾlʿd, e.g. Ja 890 n. - ʿsfy, cf. the Saf name ʿsft, e.g. in CIS 138. - rʾbn, e.g. RÉS 851/2; for this text, cf. JaMAR, II, p. 55.

Ja 1111: below the preceding text. - Muk 41.

a: a dextrograde line on the left; 20 x 10 cm. - DoF 17, less the last letter = VL 35 g.

--> yflk Yaflak.

The verbal element is found in the Sab name flkʾmn of Weigall 1 (cf. JaSIMB, p.117A

b: two letters engraved one above the other; 10 x 13 and 5 x 9 cm. - DoF 17 last letter = VL 35 h.

↓ qm Qawm.

Cf. the Min name qwm in RÉS 3445 bis/63 and the Saf name qm, e.g. in CIS 933.

Ja 1112: below the preceding text; 50 x 9 cm. - Muk 42 = DoF 19 = VL 35 i.

mhl mʾw Mâhil [of the family] Maʾw.

For the position of m, cf. JaIRM, p. 318 and note 3. - mhl, e.g. Saf CIS 434. - mʾw, cf. Ar maʾw "misfortune."

Ja 1115: a dextrograde line in the upper right corner of the southern side; 40 x 14.5 cm. - Muk 45 = DoF 3 = VL 35 j.

--> dʿṣʿm Daʿaṣʿamm.

For the first element of this new theophoric name, cf. the Saf name dʿṣt in HaCH 129 (cf. Oriens Antiquus, 6 [1967], p. 202, commentary on JaS 4).

Ja 1116: the beginning of the text is located 7 cm. below ṣ of the preceding text; 60 x 12.5 cm. - Muk 46 = DoF 4 = VL 35 k.

qbḍm qtl qrwm Qabḍum has killed Qarwum.

qbḍm, cf. Ḥaḍr Hamilton 11 b; the name is best known as that of a Min temple dedicated to ʿAṯtar. - qtl, e.g. Sab RÉS 3943/1. - qrwm, cf., e.g. the noun qrw "watering place" in RÉS 4195 bis/2.

Ja 1116 bis: below and to the right of the preceding text; the 1st letter is engraved on the western side of the boulder; 20.8 x 15.5 cm. - Muk 47 = VL 35 l.

yrḏ/ Yarûḏ.

Cf. the Tham name rḏ in Green 5 (cf. JaMIL, p. 101).

Ja 1117: the text begins 11 cm. below ḏ of the preceding name; 76.5 x 8 cm. - Muk 47 = DoF 5, first three-fourths = VL 35 m.

ʿmḏrm lš myṣ bn ḏqm ʿAmmḏârim has removed Mayṣ, son of Ḏawqum.

ʿmḏrm: for the etymology of the verbal element of this new theophoric name, cf. JaMAR, II, p. 148. - lš, cf. Ar lašša "to remove, push away." - myṣ, cf. Ar mâṣa (i) "to lean, bend." - ḏqm, cf. Ar ḏâqa (o) "to taste, sample."

Ja 1118: 9 cm. to the left of the preceding text; 20 x 12 cm. - Muk 47 a = DoF 5, last fourth = VL 35 n.

ʾyyr ʾAyyar.

A qattal nominal derivation; cf. Ar ʾayyir "hard, very hard" and the name ʾyr in both Tham (e.g. Eut 768) and Saf (CIS 5323).

Ja 1119: 13 cm. below the preceding text; 25 x 11 cm. - Muk 47 b = DoF 7, end of 1.2 = VL 35 o.

ʾlṣyᶜ ʾIlṣayᶜ.

For the second element of this new theophoric name, cf. the name ṣyᶜ in Ja 899 a/3.

Ja 1120: 17.6 cm. below Ja 1117. - Muk 48 = VL 35 p.

a: in fine linear tracing; 32 x 12 cm. and 36.5 x 13.2 cm.

fʾry	1	Faʾray
mrtd	2	[of the family] Martad.

fʾry, cf. the names fʾr in Sab CIH 822/1 and fʾrn in Ḥaḍr RÉS 4670 bis. - mrtd, e.g. Ja 2083.

b: a much more recent name in heavy tracing; 24 x 8,8 cm.

cš cAšš. - Cf. the Ḥaḍr name cšš in RÉS 5040 bis C.

Ja 1121: below Ja 1117 and above Ja 1120; 70 x 5.5 (r) and 14 cm. (t). - Muk 49 = DoF 6 = VL 35 q.

cmrt/cksm cAmrat [of the family] cAksum.

cmrt, cf. JaIRM, p. 312 and note 23 (where "48" must be corrected to "49"); e.g. TC 1374 A/2 (cf. JaNPIO, pp. 57-58). - cksm is a Sab clan name in Gl 1380/1.

Ja 1122: below the end of the preceding text; 30 x 8.5 cm. and 9 x 8 cm. - Muk 50 = DoF 7, less the end of 1.2 = VL 35 r.

cksm	1	cAksum
cbd	2	[of the family] cAbd.

The name of Ja 1119 is engraved immediately to the left of 1.2 of the present text, and the appendix of ʾ of the same name is protruding into the space between the last two letters of 1.1 of the present text. - Below, to the right and the left of both Ja 1119 and 1122, there are the figures of five ibexes. The figure of the ibex on the extreme right is in double linear tracing; that of the animal below Ja 1122/2 is composed of a single, very heavy line; and the bodies of the three animals to the left are in stippling. For the question of the stippling, cf. JaMAR, I, p. 74.

Preliminary note on Ja 1122 bis-1127. - The graffiti are engraved on the western side of a large rock located below the western side of the preceding boulder; cf. the tracings on pl. 2.

Ja 1122 bis: a text almost completely faded away, in the upper right corner; 37.2 x 16 cm. - Muk 50 a = VL 36 a.

lcšq Licâšiq.

Same nominal derivation, e.g. as lcšm of Ja 692/1; cf. the noun cšq, e.g. in RÉS 3854/5.

Ja 1123: below the preceding text; 40 x 8 cm. - Muk 51 = DoF 8 = VL 36 b.

ṣbr yrsm Ṣabir [of the family] Yarsum.

ṣbr, cf. the clan name ṣbrm in RÉS 3858/1. - yrsm is a well-known Sab clan name (e.g. Ja 616/22).

Ja 1124: below the beginning of the preceding text; 17 x 9 cm. - Muk 52 = DoF 10 = VL 36 c.

ḥrm Ḥaram.

E.g. Bellerby-Habban 5 e, instead of ḥrmm (cf. RyISA, VIII, p. 118); m engraved to the right of the central letter of this text belongs to Bellerby-Habban 5 f.

Ja 1125: 6.5 cm. to the left of the preceding text and below the 2nd half of Ja 1123; 35.5 x 8 cm. - Muk 53 = DoF 9 = VL 36 d.

škm dhrm Šakim [of the family] Dahrum.

škm, Sab Fakhry 12 and Ḥaḍr Wissmann 8 a (cf. RyISA, XIX, p. 226). - dhrm, cf., e.g. JaSIMB, p. 413 A.

Ja 1126: 3 cm. below the space between the two preceding texts; 20 x 12 cm. - Muk 54 = VL 36 e.

ʾʾbl ʾAʾbal.

A ʾaqtal nominal derivation; cf. the name ʾbl, e.g. in the monogram of RÉS 3902, no. 30 (cf. JaMAR, II, p. 137).

Ja 1127: 3 cm. below the preceding name; 32 x 8 cm. - Muk 55 = DoF 11 = VL 36 f.

ʾldhr ʾIldahar. - E.g. RÉS 3566/32.

Ja 1268. - Text engraved on the western side of a boulder in J. Dî-Ḥaqar, "on the edge of the escarpment of the Marawaha road (Damani country)," about 20 kil. east-northeast of ʾImʿadîyah; cf. the tracing on pl. 2. - Muk 368 (cf. JaIRM, p. 318, note 22) = VL 37.
L.1: 53 x 8 cm., and l.2: 32.5 x 6 cm.

lḥyʿm dmwbʾ	1	Laḥayʿamm, he of (the group) Mawbâʾ,
qbl ʾrḍn	2	has received the land.

lḥyʿm (cf. JaIRM, p. 312 and note 33); e.g. Ja 150. - mwbʾ, cf. Ar wabaʾa "to prepare, dispose." - qbl, cf. Ar qabala "to receive, accept." The 3rd form of the verb, qâbala "to present someone with something," is attested in AM 335/4 (cf. JaMAR, II, p. 119). In the pericope tkrbs/-/bqdmw/dn/ywmn/bn/ʾʾrḥm/qbl/ʿlysm of l. 3-4 of the text, RyISA (VIII, p. 64) distorts the meaning of bqdmw by translating it as "en;" he interprets the singular dn/ywmn as a plural, "ces jours;" and finally, he rejects the grammatical construction of the pericope by disuniting bn/ʾʾrḥm, "en exécution des ordres," from the verb tkrbs which governs the two words The above-quoted pericope means "he has attributed to Him [i.e., the god] before this very day from the undertakings [which] He had presented them with;" in other words, the pericope states that the bronze offering dedicated to the god was made possible thanks to the author's profit made from some undertakings which the god had granted to them prior to this day, the day of the offering. - ʾrḍn: the word refers to the flat ground facing the text.

Ja 1301. - A "rounded boulder weighing about 25 lbs; 9 1/2 in. x 8" (V.L.) from J. Dî-Ḥaqar (cf. Ja 1268); l.1 and 2: 12.5 x 2 cm.; l.3: 2.5 x 2.5 cm.

cf. the facsimile of my notebook on pl. 2. - Muk 400 = VL C 64.

yśᶜm/dyšbm	1	Yaśaᶜum, he of (the group) Yašbam,
swy/bᵓdn/ᶜm/d	2	has made [this], in submission to ᶜAmm, Him of
ṣr[m]	3	Ṣar[um].

yśᶜm (cf. JaIRM, p. 309 and note 2) = ytᶜm (e.g. Ja 178/1; cf. JaMAR, II, p.121).- yšbm, e.g. Ḥaḍr RÉS 3512/1. - swy, cf. Ar sawiya, 2nd form "to make, form, fashion something in a suitable manner." - ṣr[m]: the proper name ṣrm is so well known in the expression bᵓdn/ᶜm/dṣrm (e.g. Ja 1478/2; see below) that the restoration of the final m is plainly justified.

Preliminary note on Ja 1478-1533. - These rock inscriptions come from J. ᵓImᶜâriq, "south of the airfield camp," (V.L.) about 2.5 kil. in a straight line southeast of Mukérâs; cf. the facsimiles of my notebook on pl. 2.

Ja 1478: engraved on a surface looking upward; l.1: 56 x 6 cm.; l.2: 44 x 6.5 cm. - Muk 784 = VL C 78.

rᵓbᵓns/dᵓbᶜmy/	1	Raᵓabᵓanas, he of (the group) ᵓAbᶜamay,
bᵓdn/ᶜm/dṣrm/	2	in submission to ᶜAmm, Him of Ṣarum.

The first two names are new; their component elements are well known in onomastics; for ᶜmy, cf. the Min personal name, e.g. in RÉS 3610/6; this name is also known as a clan name in other graffiti from the same country. - L.2, e.g. Ja 882 A/3-4.

Ja 1481: engraved on a surface looking south; l.1: 58 x 11 cm., but 4 for h; l.2: 11 x 8 cm. - Muk 787 = VL C 76 a.

hwfᶜm dylᶜ	1	Hawfᶜamm, he of (the group) Yalaᶜ-
ᶜm	2	ᶜamm.

ylᶜᶜm: for the 1st element of this new theophoric name, cf. the Sab personal names dwlᶜm (RÉS 4607), wᶜlt (Kawkab 5/2), and Ar walaᶜa "to lighten, alleviate."

Ja 1482: 43 cm. east of the preceding text; l.1: 23.5 x 3 cm.; l.2: 24.5 x 2.5 cm.; l.3: 10 x 3 cm. - Muk 788 = VL C 76 b.

ᵓlᶜd/bᵓdn ᶜm	3	ᵓIlᶜadd, in submission to ᶜAmm.
bn tbᶜkrbm	2	son of Tabaᶜkaribum [of the family]
drḥn	1	Darḥân,

drḥn, e.g. TC 1115 (cf. JaNPIO, p. 44). - tbᶜkrbm, cf. tbᶜkrb, e.g. in Ja 217.

Ja 1483: immediately below the preceding text; l.1: 18 x 3 cm.; l.2: 16 x 3 cm.; l.3: 13.5 x 3 cm. l.4: 11 x 4 cm. - Muk 789 = VL C 76 c.

rᵓbm dᵓb	1	Raᵓabum [of the family] Daᵓab,
dylᶜ/bᵓdn	2	he of (the group) Yalaᶜ, in submission to
ᶜm dᶜd	3	ᶜAmm, Him of ᶜAd-
btm	4	batum.

rᵓbm, e.g. Ja 248/1. - dᵓb, e.g. Sab Ja 2194 v. - ylᶜ, cf. ylᶜᶜm of Ja 1481/1-2. - ᶜm/dᶜdbtm, e.g. Ja 881 E/2.

Ja 1484: immediately below the preceding text; 1.1: 14 x 1.5 cm.; 1.2: 13 x 1 cm. - Muk 790 = VL C 76 d.

ʾbsrk/ḥr/sbʿ[.]	1	ʾAbsârik, freeman of Sabaʿ[.],
b[ʾdn]/ʿm/dbhl/	2	in [submission to] ʿAmm, Him of Bahal.

ʾbsrk: the 2nd element is known as a Saf personal name, e.g. CIS 1206. - ḥr, cf., e.g. JaSIMB, p. 436 B. - sbʿ[.], Sab Wâdî Maʾsil 2/8. - bhl is known as a personal name, e.g. in CIH 106/1.

Ja 1492: engraved on a surface looking upward; 1.1: 31 x 7 cm.; 1.2: 13.5 x 6 cm. - Muk 798 = VL C 73.

bny	2	has made [this].
ṣbḥkrb	1	Ṣabaḥkarib

ṣbḥkrb, e.g. Ja 212.

Ja 1504: engraved on a surface looking northward; 1.1: 16 x 7 cm.; 1.2: 26 x 7 cm. - Muk 810 = VL C 74.

lḥyn/	1	Laḥayân
mʿrdʿm	2	[of the family] Maʿariḍʿamm.

lḥyn, e.g. Ja 343 A/1. - mʿrdʿm: for the 1st element of this new theophoric name, cf. the Sab personal name ʿrdt in Ja 1014 e.

Ja 1507: engraved on a surface looking upward and perpendicularly to the figure of a man; 17.5 x 5.5 cm. - Muk 813 = VL C 69 a.

rtdʿm Ratadʿamm. - Cf. JaIRM, p. 313 and note 5.

Ja 1508: immediately east of the preceding text; 17.5 x 5 cm. - Muk 814 = VL C 69 b.

Wasm rtdʿm Wasm Ratadʿamm.

Ja 1520: engraved on a surface looking east; 1.1: 21 x 8 cm.; 1.2: 32 x 9 cm.; 1.3: 45 x 8 (r and š) and 11 cm. (other letters). - Muk 826 = VL C 67.

tlʿn	1	Taliʿân,
bʾdn	2	in submission to
šrḥ šmsm	3	the explanation of Šamsum.

tlʿn is also known as a clan name in other graffiti from the same country; cf. the Saf personal name tlʿm in JaS 91. - šrḥ: for the verb šrḥ, cf., e.g. JaSIMB, p. 449 B; here, cf. Ar šarḥ "explanation, exposition, interpretation."

Ja 1522: engraved on a surface looking south; 8 x 11 cm. - Muk 828 = VL C 68.

hllʿ Wasm Hallaʿ. Wasm.

The two l's are joined together. Cf. the Saf name hlʿ in Field 1040 aa (cf. Oriens Antiquus, 6 [1967], p. 206).

Ja 1523: engraved 40 cm. south of Ja 1520 and on a surface looking south; 1.1: 14 x 9 cm.; 1.2: 16 x 8 cm.; 1.3: 12 x 6 cm. - Muk 829 = VL C 70 a.

hmtʿ	1	Hamâtiʿ,	bḥ	3	baḥ.
dhṣ	2	he of (the group) Haṣ-			

hmtᶜ, cf. Min mtᶜ in Gl 1246/1. - hṣbḥ, cf., e.g. JaSIMB, p. 451 A.

Ja 1524: 35 cm. east of Ja 1520 and on a surface looking south; 1.1: 11 x 9 cm.; 1.2: 8.5 x 5.5 cm. - Muk 830 = VL C 70 b.

kɔ	2	kûɔ.
m	1	Ma-

Cf. JaIRM, p. 318 and note 3. Cf. Ar kâɔa (o) "to move back, draw back."

Ja 1526: a dextrograde graffito engraved south of Ja 1523 on a surface looking south; 1.1: 25 x 7 cm.; 1.2: 36 x 9 cm.; 1.3: 48 x 5.5 cm.; 1.4: 48 x 5 cm.; 1.5: 6 x 6 cm. - Muk 832 = VL C 70 c.

-->	ɔslbm	1	ɔAslabum,
-->	dɔbᶜly	2	he of (the group) ɔAbᶜalay,
-->	thḍr bdt	3	has arrived at this
-->	bḥtn wdɔ	4	open place. Wadd-
	b	5	ɔab.

ɔslbm, cf. the personal name ɔslb, e.g. in Ḥaḍr RÉS 5040 bis F (cf. JaSIMB, p. 17 A). - ɔbᶜly is also a clan name in another graffito from the same country; it is known as a personal name, e.g. in RÉS 3902, no. 162/1. - thḍr: both the 1st (cf., e.g. JaSIMB, p. 436 B) and 5th forms have the same meaning. - bḥt: for the ordinary meaning of the word, cf., e.g. JaNPIO, p. 5, in TC 569/2. Here, cf. Ar bâḥat "court, spacious vacant part, in which is no building."

Ja 1527: a boustrophedon graffito engraved immediately below the preceding text; 1.1: 45 x 11 cm. (but 15 cm. for ɔ); 1.2: 55 x 13 cm.; 1.3: 51 x 14 cm.; 1.4: 16 x 12 cm. - Muk 833 = VL C 70 d.

-->	dɔbm/	1	Daɔabum,
<--	dɔbᶜly	2	he of (the group) ɔAbᶜaliy-
-->	n bɔdn	3	ân, in submission to
<--	ᶜm	4	ᶜAmm.

dɔbm, e.g. RÉS 3902, no. 183/1. - ɔbᶜlyn: the 2nd element of this new theophoric name is the divine name ᶜlyn = ᶜln of Ja 889/2. - ᶜm: the left vertical stroke of m coincides with the right edge of the nearby natural cavity in the rock.

Ja 1529: engraved on a surface looking east; 42 x 10 cm. - Muk 835 = VL C 77 a.

rḥm/mᶜdm Raḥîm [of the group] Maᶜdum.

rḥm is a personal name in Saf; e.g. JaS 78 a; cf. also rḥmm in Ḥaḍr Wissmann 14 a. - mᶜdm, RÉS 3902, no. 25 (cf. JaPEM, p. 102)

Ja 1530: l.1 of the text is 2.5 cm. north of the preceding text; 1.1: 23 x 12.5 cm.; 1.2: 16 x 13 cm. - Muk 836 = VL C 77 b.

ᶜmᶜly	1	ᶜAmmᶜalay
mᶜdn	2	[of the group] Maᶜdân.

ᶜmᶜly, cf. JaIRM, p. 312 and note 20. - mᶜdn is known as a personal name; e.g. Sab Ja 1012 f.

Ja 1531: engraved about 3 m. northeast of Ja 1520 and on a surface lookin upward; 32 x 8 cm. - Muk 837 = VL C 66 a.

twrm Tawrum. - Cf. Ja 1602/1 (see below).

Ja 1532: about 7 m. east of the preceding name; 20 x 6 cm. - Muk 838 = VL C 66 b.

dblym Dablayum. - Cf. the clan name dbly in Min RÉS 3756 (cf. JaMIL, pp. 54-55).

Ja 1533: about 15 m. west of the preceding name; 26 x 13 cm. - Muk 839 = VL C 71.

mwhb Muwahab. - Cf. Sab mwhbt in both Ja 2200 and CIH 801 (cf. JaMAR, II, p. 51).

Preliminary note on Ja 1594-1603. - The texts are engraved on a flat surface of J. ʾImjahîf, about 2.5 kil. in a straight line northwest of Mukérâs; the place is referred to as "J. Am Arq, from hill N of airfield wind rock" (V.L.). This part of the mountain may be apprcached from all sides; this fact explains why the inscriptions are engraved in all directions. The order followed in copying the texts is generally from north to south. Cf. the tracings on pl. 3.

Ja 1594: a graffito engraved at the head of a tall, bottomless cartouche; 18.5 x 2 cm. - Muk 656 = VL 40 a.

ʿmrtʿ/ḥrn/ʾldbm ʿAmmratac [of the family] Ḥarûn [of the group] ʾAldabum.

ʿmrtʿ, e.g. RÉS 3516/1 and JaIRM, p. 312 and note 25. - ḥrn, cf., e.g. JaSIMB, p. 414 B. - ʾldbm, cf. Ar ladaba "to stop at a place."

Ja 1595: 10 cm. south of the preceding text; 26 x 3 cm. - Muk 657 = VL 40 b.

gyfʾm/dtṣḥ Gayfaʾum, he of (the group) Taṣaḥḥ.

gyfʾm, cf. Ar jafaʾa "to clear off the froth of the cooking pot." - tṣḥ, CIH 336/(2), 6 and 8.

Ja 1596: 2 cm. south of the preceding text and in a cartouche; 18.5 (top) and 18 (bottom) x 20 (right) and 19 cm. (left); l.1, 2 and 5: 16 x 3.5 cm.; l.3: 14 x 3.5 cm.; l.4: 15.5 x 2.5 cm. = Muk 658 - VL 40 c.

hwfʿm	1	Hawfʿamm,
dyʿlf/	2	he of (the group) Yaʿlif,
ḍb/b	3	has lain in ambush [here], in
ʾdn/ʿ	4	submission to ʿAmm
m/wšmsm	5	and Šamsum.

hwfʿm, e.g. Ja 118/1 and JaIRM, p. 312 and note 30, where "660" must be corrected to "658." - yʿlf is a Sab personal name in Ja 473 a. - ḍb: in Saf, cf. JaSN, p. 185 A. - bʾdn/ʿm, e.g. Ja 881 a/2-3; for bʾdn/ʿm/wšmsm, cf. JaIRM, pp. 310-311 and note 1.

Ja 1597: immediately west of the preceding text and in a cartouche of 15 cm. in length and open at the bottom; l.1-3: 12 x 3 cm.; l.4: 9 x 3.5 cm. - Muk 659 = VL 40 d.

ḥbṭm/byn	1	Ḥabṭum [of the family] Bayyin,
dkmyᶜ/rm	2	he of (the group) Kumayᶜ, was sought,
bᵓdn/ᶜm	3	in submission to ᶜAmm
wšmsm	4	and Šamsum.

The 1st b of 1.1, k of 1.2, and b of 1.3 are upside down. - ḥbṭm, cf. the personal noun ḥbṭ "fullers" in JaSIMB (p. 437 A). - byn, e.g. RÉS 3858/3. - kmyᶜ, cf. Ar kamiᶜ "good fellow." - rm, cf. the active form in Saf CIS 1679 (cf. JaSN, pp. 55-56).

Ja 1598: southwest of the preceding text; the lines are senestrograde except 1.3 which is dextrograde; 1.1: 13 x 5 cm.; 1.2: 13 x 4 cm.; 1.3: 7.5 x 3.5 cm.; 1.4: 7.5 x 3 cm.; 1.5: 4.5 x 2.5 cm.; 1.6: 6 x 2.5 cm. - Muk 660 = VL 40 e.

ᵓbᶜy	←--	1	ᵓAbᶜay
rhb dn	←--	2	[of the family] Râhib, he of (the group) Nâ-
ᵓd b	--→	3	ᵓib, in
ᵓdn/ᶜ	←--	4	submission to ᶜAmm
m/w	←--	5	and
šmsm	←--	6	Šamsum.

The present text was engraved after the following inscription. - ᵓbᶜy, cf. the Saf personal name bᶜy (e.g. CIS 617). The letter y is a tailless triangle; cf. the commentary on RÉS 2696 (cf. JaMAR, II, pp. 56-57). - rhb, Sab CIH 556/1. - nᵓd is a Min personal name in Gl 1284/1.

Ja 1599: immediately southeast of the beginning of Ja 1598/2 and east of 1.3 of the same text; two letters engraved aslant in the axis of the curve of the neck of a saddled camel and to be read downward; to the right of the figure of the camel, there is the figure of its owner, a bowman. - Muk 660 bis = VL 40 f.

↘ ᶜb ᶜAyb. - Name of the camel; possibly in Ja 881 A/1.

Ja 1600: a partially destroyed graffito located north of Ja 1598/1; 9 x 4 cm. - Muk 661 = VL 40 g.

⌜ᵓ⌝krm ᵓAkram.

Cf. Ar ᵓakramu "more noble, more generous." For the lower half of ᵓ, cf. Ja 1601 b.

Ja 1601: two texts engraved immediately south of Ja 1598. - Muk 662.

a: a boustrophedon rock inscription; 1.1: 12 x 2 cm.; 1.2: 11 x 1.5 cm. - VL 40 h.

šmr ksb	--→	2	Šamir [of the family] Kâsib.
ḥydm/yzn	←--	1	Ḥaydum weights for

ḥydm, cf. the Saf personal name ḥyd in LP 1188. - yzn, cf. Ar wazana "to weight." - ksb, cf. the Saf personal name ksby in CIS 1682 (cf. JaSN, p. 171 B).

b: a dextrograde personal name engraved immediately to the left of the space between the two lines of the preceding text. - VL 40 i.

--> kmšɔl Kâmišɔil.

The 1st element of this new theophoric name is known as a personal name in Saf; e.g. CIS 1794.

Ja 1602: a boustrophedon text immediately south of Ja 1601 a. - Muk 663 - VL 40 j.

twrm dlšɔ	<--	1	Tawrum, he of (the group) Lišaɔm,
m bɔdn ʿm	<--	2	in submission to ʿAmm of
šʿrm	-->	3	Šaʿirum.

twrm (cf. JaIRM, p. 309), e.g. Ḥadr Altounyan 1 a. - lšɔm: same nominal derivation as, e.g. lʿzzm (cf. JaSIMB, p. 424 B); cf. the Saf personal name šɔm, e.g. in JaS 62. - ʿm: it should be noted that ʿ is open at the top. - šʿrm is here the name of a temple dedicated to ʿAmm; cf. the personal name, e.g. in RÉS 3641/1.

Ja 1603: 3 cm. south of the preceding text, a rock inscription in a cartouche (12 x 10 cm.), the left and lower sides of which are the edge of the surface and a long crevice, respectively. - Muk 664 = VL 40 k.

nʿrm/b	1	Naʿarân [of the family] Ba-
rɔ/bn	2	riɔ, son of
rm/ʿbyd	3	Râm [of the group] ʿUbayd.

nʿrn, cf. the Saf personal name, e.g. in JaS 33. - brɔ, cf. the clan name in Ja 2470/2 (see below); cf. also brɔm, e.g. in Ja 195. - ʿbyd, see above, p.7.

Preliminary note on Ja 1656-1657 bis. - The patina of the letters and figures is as black as that of the rock itself. - The personal names of Ja 1656 and 1657 are found along with the figures of five animals on the side sloping down to the southwest, of a boulder of J.ɔImjahîf. The animal in the upper center, no.1, is in heavy festoon and the upper half of its head is cut off by the edge of the photograph. Below and to the left of no.1, there is no. 2, the figure of a gazelle, the head of which is destroyed and whose horns are long and undulated; the long neck and the tail of the animal are in heavy festoon, the rest of the figure being linear. Below and to the right of no.2, no.3 is the anterior part of a camel. Finally, below and to the right of no.3, no.4 is a group composed of two animals facing a central object which has the form of the letter b. - The letters and figures of Ja 1657 bis are in heavy festoon. - Cf. the tracings on pl. 4.

Ja 1656: a dextrograde graffito located between no.1 and the horns of no.2; 4 x 1 cm., but 1.5 cm. for ɔ. - Muk 718 = VL 42 a.

--> ɔbšbm ɔAbšabum.

Cf. JaIRM, p. 318 and note 6 and, e.g. RÉS 3552/8.

Ja 1657: immediately to the right of no.3, an aslant graffito to be read from bottom to top; 2 x 1.5 cm. - Muk 719 = VL 42 b.

↖ lḥy Laḥay. - E.g. Ja 889/2.

Ja 1657 bis: in the upper right corner. - VL 42 bis.

a: ɔlḥmr	1	ɔIlḥamar,
dḥkm	2	he of (the group) Ḥakam.

ʾlḥmr: for the 2nd element, cf. ḥmrm in RÉS 4335/1. - ḥkm, cf.the Sab clan name ḥkmm in Ja 616/24.

b: immediately to the left of a cameleer, and below and to the left of the preceding text.

ʾfṣ ʾAfayṣ. - Saf name, e.g. in HaCH 183 (cf. JaSN, p.44,note 32).

Ja 2098: on a boulder in the vicinity of ʾImʿadîyah; cf. DoCA, p. 12 and fig. 23, nos. 11 and 12; cf. the tracings on pl. 4.

a: a Sab name in late lettering. - DoCA 11/1 = VL 43 a.

ʾlwzʾ ʾIlwazaʾ. - Both elements of this new theophoric name are well known.

b: below and slightly to the right of text a; DoCA 11/2 = VL 43 b, and

c: slightly above and to the right of text a; DoCA 12/2, end = VL 43 c:

ḥmyn Ḥamiyân.

Cf. the Qat personal name ḥmy in TC 1886/1 (cf. JaNPIO, p. 74). - To the right of text c, there is a large wasm in heavy festoon, which partially covers the last two letters of text d.

d: above and to the right of text c. - DoCA 12/2, less the end = VL 43 d.

ʾblṭʿ ʾAblâṭiʿ.

For the 2nd element of this new theophoric name, cf. Ar laṭaʿa "to lick, erase." Palaeography shows that texts d and e were engraved by two different persons.Cf. also the last remark in the commentary on text c.

e: above text d; cf. DoCA 12/1. - VL 43 e.

nḥf/yḥm Naḥîf [of the group] Yaḥam.

nḥf, cf. Ar naḥîf "naturally slender and lean." - yḥm, RÉS 3902, no. 8/2. Cf. also the remark in the commentary on text d.

Ja 2358. - A white alabaster proscynema with the figure of a man in high relief (cf. TC 1619 in CIASAN, pl. 46) from Ḥeid bin ʿAqîl; the text is engraved on the base; cf. A. Grohmann, Arabien (Munich, 1963, p. 223), according to whom the antiquity measures about 39.5 x 22 cm.; cf. the tracing of the text on pl. 4. - VL 2.

mrm/ʾgrm Maram [of the group] ʾAgarum.

mrm is known as a personal name in the graffiti from the country of Mukérâs;cf. also rm, e.g. Ja 930/5. - ʾgrm, Ja 355/2. - The cristalline lens of each eye is filled with the bronze tenon which was holding in place the artificial eye; the arms cross the chest upon which hangs down the flap end of the garment; the two pairs of four fingers are superimposed and represented as a single one; the lower half of the garment shows vertical stripes. The present antiquity is erroneously referred to TC 1557 and Sharafaddin 14 by J. Pirenne (cf. BiOr, 23 [1966], p. 7, note 44). In TC 1557 (cf. CIASAN, pl. 45), the plaque supports the bust of the person only, and not the head. In Ja 2358, however, the plaque supports both the bust and the head. Furthermore, in both TC 1557 and Sharafaddin 14, the two pairs of fingers are not superimposed; each pair rests upon the chest. Furthermore, J. Pirenne refers to note 30 of her paper, where the reader is invited to consult "Syria, XXXVIII, 1961, p. 298-299 et pl. XIV." This reference is erroneous; these

two pages and pl. 14 deal with a different type of proscynema and the bust of a statue.

Ja 2359. - Base of a statuette of which both feet still remain; broken into two unequal parts, and in yellowish alabaster with brownish vertical stripes; cf. the tracing on pl. 4. - AM 256 b = VL 4.

ḥlkm/ᶜrm/nšᵓm/bn/nšᵓn Ḥalkum [of the family] ᶜArim [of the group] Našaᵓum, son of Našaᵓân.

According to the rule set in front of the antiquity on one of the photographs, the length of the front is 17.8 cm. - ḥlkm is known as the name of a Sab woman (CIH 92/1) and of a Qat clan (RÉS 3858/9). - ᶜrm, e.g. Ja 408 d/1. - nšᵓm, cf. nšᵓn, the name of a Sab man (Gl 1323) and of a Qat clan (RÉS 3566/24). - A tenon, which was intended to secure the proscynema wherever it was placed, is found at the bottom of the base, and its dimensions are 6/7 of the length of the base and 1/4 of its width.

Ja 2360. - Inscription engraved about 10 m. above ground level on a concave surface of the western side of J. Ḥalbes and about 1.7 kil. south of the junction of Wâdî Beiḥân and Wâdî Ḥamaḍ; cf. the tracing on pl. 5. - Groom-Beihan 33 = WB 1-10 = VL 6.

The surface of the rock bearing the text is 180 cm. high, and its width is 98 and 118 cm. on l.1 and 12 respectively. The text is loosely engraved because of the roughness of the rock, and the space between the lines is practically impossible to measure. Length of the lines: 66.5 (l.1 and 2), 78.5 (l.3), 84 (l.4), 90 (l.5), 93.5 (l.6), 97.5 (l.7), 103 (l.8 and 9), 104.5 (l.10), 108 (l.11), 108.5 (l.12), and 101 cm. (l.13 and 14). Letter height: 6 (l.1), 5.5 (l.2), 5 (l.3), from 4.5 to 5 (l.14), 4.5 (l.4, 8, 9 and 13), and 4 cm. (l.5, 6, 7, 10 and 11).

1 kn/wqh/ᵓnby/wrbq/brm/bsᵓl/
2 sᵓl/ydᶜᵓb/ygl/mlk/qtbn/bᶜl
3 šbᶜt/wmtntm/wḍḥyn/wfryḍ/wḍḥyn/w
4 šbᶜt/wmyfᶜ/wḍt/yḥḍ/wḥql/ᶜynm/bn/ḥmyw
5 byḥn/wdᶜdnm/llᶜl/bn/ᶜḍd/byḥn/mmqṭytm/lmšr
6 [ᶜd/smtn/wᵓsṭrn/ḏtm/wsm/wsṭr/bḥlbṣm/llᶜl/lᵓy
7 ⌜ḥ⌝rm/rḥbt/wšbᶜt/wmtntm/wfryḍ/wḍḥyn/wḥql/ᶜynm
8 [mrḥbm/bn/nḥlm/wḥrt/ᵓwd/wbqlm/bqlm/wbny/ḥrtm/wᵓqr
9 [ḍ⌝r⌜m/wbn/ḍmr/ḍmrm/ᵓw/ḥrt/kl/ᵓwdm/wmrḥbmᵓy/lyḍᵓ/wḥrts/w
10 [b⌝qlm/kwn/bḏtn/ᵓrḍtn/lygbḏ/wwḍᵓ/ḥrtsn/wᵓwwdsn/wbḍᶜ
11 hdry/lyḥrm/bn/ᶜlym/wfᶜl/wṣyr/llᶜl/bqlm/wṣyrm/wḥrtm/wᵓ
12 wwd/bn/qf/ẓrn/ᶜd/ᵓstr/ḥlbṣm/lmšrq/wllᶜl/wḏtn/ᵓrḍtn/wᵓs
13 ṭrn/ḥrmw/bn/qwr/bsm/kl/bᵓrm/bndn/wrḥn/lᵓḥr/wkwnt/ḏt/
14 qhtn/ywmyt/šltm/dfqḥw/dbšmm/ḥrf/yqhmlk/ddrᵓn/qdmn

1 So have ordered ᵓAnbay and the lawmakers of Barum upon the request
2 [which] has made Yadaᶜᵓab Yagul, king of Qatabân, concerning
3 Šabᶜat and Mutannitum and Ḍaḥyân and Furayḍ and Ḍaḥyân and

4 and Šabᶜat and Mayfaᶜ and Dât-Yaḥiḍ and the country of ᶜAynum from the two restricted grounds of

5 Bayḥân and Dû-ᶜAdnum, namely from the border of Bayḥân, a land pledged to vegetation,

6 to the road and the writings which he has traced and written at Halbaṣum, to the effect that

7 [1] he will declare inviolable Raḥbat and Šabᶜat and Mutannitum and Furayḍ and Ḍaḥyân and the country of ᶜAynum,

8 [which is] a spacious place for a palmgrove, [2] and that he will plough border and herb-producing ground as grass land, [3] and that he will build irrigation canals and

9 dams and some barrages, [4] furthermore, that he will plough every border and especially [every] ground pledged to production to be declared as such, and its camping grounds and

10 herb-producing grounds [which] are in these lands [which have] to be maintained, [5] and that he will declare its camping grounds and its borders and the country of

11 Hudray to be inviolable from ᶜAlyum, [6] and that he will work and dress not only herb-producing ground and dressed land and camping grounds and borders

12 from the votive stela of Ẓarrân to the writings of Halbaṣum to the east, but also these lands and

13 writings [which] are inviolable because of the digging in them of every well, from this month to [the] end. And was this

14 ordinance [engraved] on the third day of Faqhaw of [the month] Bašamum, the first year of Yaquhmalik, him of (the clan) Daraɔân.

The text does not seem to have suffered much damage between the time of the work of the American expedition and the day M.D. Van Lessen took his color photograph. The errors found in the copy Groom-Beihan 33 are not numerous and are listed below: d for b in ɔnby (l.1); l for m in brm (l.1); b for / in /bn (l.4); the remains of the 1st letter of l.7-9 are not copied accurately; s for ɔ in ɔwdm (l.9); w for ᶜ in fᶜl (l.11); g for the 1st l of llᶜl (l.11); / for q of bqlm (l.11); l for / of /whrtm (l.11); s for ɔ of ɔwwd (l.11-12); g for l of lmšrq (l.12); the three 1st letters of wɔstrn (l.12-13) are missing; ᶜ for the 1st w of wkwn (l.13); b for d of drɔn (l.14).

Most of l.1, the end of l.13 and the entire l.14 are given by RyISA (IX, pp.120-121), who describes the inscription as a "protocole royal, promulgué en exécution d'un oracle de ɔAnbay." In fact, the text is an ordinance given by both the god and the lawmakers of Barum at the request of the king. Furthermore, the royal name and title (l.2) are mentioned by GhNQI (p. 5).

The text opens with the mention of the ordinance, which is followed by the list of the places involved, and the general location of all these places is summarized in a pericope flanked by llᶜl. Then, the object of the ordinance is intro-

duced by the emphatic conjunction l>y and is composed of seven infinitives, viz. ḥrm (1.7), ḥrt, bny (1.8), ḥrt (1.9), wḍ> (1.10), f<l and syr (1.11). The pericopes introduced by these verbs deal with three different kinds of actions, viz. the legal action of declaring several places inviolable, that is to say prohibited to any public use, the agricultural development of many grounds, and the building of canals and dams to enhance the productivity of the grounds.

The ordinance is valid for ever, bndn/wrḥn/l>ḥr (1.13), and was engraved during the 1st year of Yaquhmalik of Dara>ân. Since the ordinance was given by both the moon god himself and the lawmakers of Barum, it would seem logical that these lawmakers were "the supreme court" of the kingdom; and the present ordinance was given during the 1st year of Yaquhmalik as chairman (or, whatever title it was) of that highest legislative body of the land.

The text is characterized by three important features.

a - hlbsm and hdry are the ancient names of Halbes and Hudrâ respectively. Beside the drop of -m, the present name Halbes shows the ordinary sibilant sîn instead of the emphatic ṣ. For the 2nd name, the present alif corresponds to the final y. GhNQI's spellings (p.5) of "Khalbaṣ" (with ṣâd) and "Khadrā>" (with hamza) have never been given to me by any Beiḥânî and are not supported by the captions of N. St.J. Groom's copies.

b - The feminine plural personal pronoun -sn, which corresponds to Sab -hn, is attested here for the first time in ḥrtsn and >wwdsn of 1.10; in both cases, -sn refers to dtn/>rdtn of the same line.

c - The information concerning the location of the city brm is dealt with below, in the commentary on RÉS 3550/3-4.

From a palaeographical point of view, the two forms of the cup of ṣ should be noted. It is a square in 1.6 and 11, but a half-circle (as in ḥ, ḥ and h) in l. 11 and 12.

About 1.50 m. to the right of the text and on a section of the mountain perpendicular to the inscription, there is the symbol composed of the letter ḥ with a small aslant stroke, the lower left end of which is attached to the lower end and to the right of the vertical stroke of ḥ. Measurements of the symbol: 17 x 34 cm.; length of the lower appendix: 12 cm. The symbol is the same as the right symbol of Ja 2361 (cf. pl. 6).

L.1: rbq/brm, compare rbqhy/m<n in Min RÉS 3310 A/4-5; cf. Ar rabaqa "to bind, tie fast, firmly in a knot (ribqat)." The present text clearly states that both the deity and rbq/brm are the authors of the ordinance. This fact disproves N. Rhodokanakis' translation of rbq as "Häsher," because these men do not make ordinances, but simply apply them in the district of their jurisdiction. The original meaning of the root rbq suggests a translation, such as "lawmakers."

L. 1-2: the expression bs>l/s>l/yd<>b equals bs>lm/s>l/-/mlkn of RÉS 3566/2.

L.2: b<l = b + <l; e.g. Sab RÉS 3945/3.

L.3: šb<t is known as a Sab personal name; e.g. RÉS 4926/1-2. - mtntm, cf. Ar tannata "to weave with great care." - ḍḥyn, cf. the Saf personal name ḍḥy, e.g. in LP 37; cf. Ar ḍaḥiya "to be smitten by the sun." - fryḍ, cf. the proper name frḍm in TC 1013+1070/2 (cf. the commentary in JaNPIO, p. 38).

L.4: myf< is known as a Sab place name; e.g. CIH 338/4-5. - ḍt/yhḍ, cf. Ar waḥaḍa "to pierce with a spear." - ḥql, cf., e.g. JaSIMB, p. 436 B. - <ynm is also known as the name of a Sab town, presently "al-<Ain (some 40 km. northwest of Ṣan<â> and about 10 km. southwest of <Amrân" (cf. JaSIMB, p. 316 B). It is also the name of a valley in Sab Ga 20/8 (cf. JaMAR, II, p. 56). - ḥmyw, cf. Ar ḥim^{an} (from the root ḥmy) "a place of herbage prohibited to the public, reserved territory, land around a fortress and protected by it."

L.5: dᶜdnm, cf., e.g. the Sab name of the town ᶜdn in CIH 550 A/11. - llᶜl is found also in CIH 80/11, where the context makes the meaning of the adverb very clear: wbnh/llᶜl "and from there, more," "there" refers to the quantity of "forty measures" and the entire expression means that the forty measures are a minimum. In the present text, however, llᶜl is found in two different instances having each a different value. The two llᶜl's of 1.5 and 6 flank a pericope, bn/ᶜḍd/-/bhlṣm, which appears to indicate the area occupied by šbᶜt/-/wdᶜdnm of 1.2-5. The two pericopes give, respectively, the names of the lands of a country and the limits of the entire country. The 1st llᶜl may be translated "that is to say, namely;" but the 2nd is difficult to render because it means "end of the explanation." On the other hand, the two llᶜl's of 1.11 and 12 introduce each a series of direct complements of fᶜl/wṣyr. These two llᶜl's may be translated "not only" and "but also." - ᶜḍd, e.g. Ja 405/2, where it means "enclosure." In the present text, the word has the same meaning as Ar ᶜaḍd "side, adjacent part, boundary." It is also on the basis of this Ar parallel that ᶜḍd must be translated in the following two Sab texts.
RÉS 4781/4-5 contains an interdiction against any claim on two palmgroves, an irrigation canal and ɔtm/wᶜḍd/ɔbyn, which is translated "und das rechtmässig Erworbene und die Ernte von ɔBIN" (cf. RÉS, VII, p. 363). This translation of the two words does not fit into the context which deals only with palmgroves, and it matters very little whether the "Erworbene" is "rechtmässig" or not when it is the object of an interdiction. The pericope means "the whole and the borders of ɔAbyân." The root ɔtm conveys the meaning of "to bring together, to join;" and ɔtm of the text refers to an estate considered as being to conjunction of several plots. The preceding translation of ᶜḍd as "Ernte" is repeated in Fakhry 71/8: ɔᶜḍdhw "ses récoltes" (cf. RyET, p. 42). The word means "its borders."
mmqṭyt is a plural form used abstractively, the singular being mmqṭ in RÉS 4329/3 (see below). Another example of the same usage is ywm/ywmyt (1.13). - mšr, cf. the noun in Ja 2363 (cf. JaMAR, II, p. 86) and Ar mašara "(said of the ground) to produce, yield plants, herbs, vegetation." There is no trace of letter or part of it to the left of mšr; the restoration of q which would give lmšr[q] as in 1.12 is excluded.

L.6: smt, cf. Ar samt "road, way;" cf. already D.H. Müller, in ZDMG, 37 (1883), p. 409, concerning CIH 553+554/2 (see appendix). - wsm, cf. Ar wasama "to mark something with a hot iron." - lɔy, e.g. Min RÉS 2814/5; the enclitic -ɔy is also found in mrḥbmɔy (1.9). The composite conjunction lɔy introduces the object of the verb wqh of 1.1. The enclitic particles are meant to throw into relief and emphasize the word to which they are suffixed (cf. HöASG, p. 56 and BaYUP, p.101). But, BeDGSA claims that "in the historic period attested by our texts they have lost this force and seem to have no semantic function at all. This is illustrated by two passages in a single text which have identical value from the point of view of sense: SAB Nami 19/5,7 bhwt/hrfn, bmw/hwt/hrfn 'in this year'. The use of these enclitics seems to be purely a stylistic ornament, perhaps associated with ideas of sentence-rythm" (p. 66, no. 57:1). It is a fallacy to reject the value of the enclitics because they do not affect the original meaning of the words. Far from altering the meaning of the words, the enclitics have no other value than that of emphasizing that very meaning of the words. Furthermore, it may not always be easy to translate the emphasis and put it into words, but since it is there, the translation should include it in one way or another.

L.7: rḥbt is a well-known proper name; e.g. Ja 406.

L.8: mrḥbm/bn, cf. Ar marḥabân bi- "- has found ampleness, spaciousness;" the expression may be translated "a spacious place for." - ḥrt, e.g. RÉS 3854/2. - ɔwd: the ordinary meaning of the word is "line" of an inscription, and its ordina-

ry plural form is ʾʾwd (cf., e.g. JaSIMB, p. 427 A). Here, the word means "edge, border," e.g. as in Sab RÉS 2865/2, and the plural form is ʾwwd (l.10 and 11-12). - bqlm/bqlm: the ordinary meaning of the word is "grass;" for the 1st instance, cf. Ar baqîlat "land producing plants or herbage."

L.8-9: ʾqrḍ, Ja 2366/4 (see below).

L.9: ḍmr, cf. Datînah ḍamîr "barrage" (cf. LaGD, pp. 2177-2178). - ʾw, e.g. RÉS 3566/15. The ordinary meaning "or" conveying the meaning of choice or alternative is not suitable here. I suggest considering that it "denotes transition,... used in the sense of [the adversative particle] bal ... in a case of amplification of speech" (cf. E.W. Lane, Arabic-English Lexicon, p. 122 B). On the basis of the context, ʾw may be translated "furthermore." - lyḍʾ, e.g. Sab RÉS 3815/2. - ḫrt (CIH 334/7) = ḫyrt (e.g. JaSIMB, p. 436 A).

L.10: gbḍ: the ordinary meaning of the verb is "to plunder" (cf., e.g. JaSIMB, p. 430 A). "Quae significationes si probantur, radici gabaz vis circumdandi, cingendi, tuendi attribuenda videtur" (cf. A. Dillmann, Lexicon linguae aethiopicae, col. 1174). The verb of the present text is in the passive voice and may be translated "to be maintained, taken care of."

L.11: ḥdry, cf. the personal name ḥdr in RÉS 4097. - lyḥrm: for the verb ḥrm, cf., e.g. JaSIMB, p. 436 B. - ʿlym is a well-known personal name; e.g. Ja 155/1. - fʿl, e.g. Sab RÉS 4176/8. - syr: Ja 2366/4 (see below).

L.12: ẓrn, CIH 304/1. - lmšrq, cf. Sab lmšrqm in Lu 11/4.

L.13: qwr, cf. Datînah qâra (o), 1st and 2nd forms "to dig" (cf. LaGD, pp. 2568-2569). - lʾḫr, e.g. RÉS 3566/11, and Ar âḫir "last; end."

L.14: qht (cf. JaSIMB, p. 45 B); here, "ordinance," e.g. as in Fakhry 3/8. - ywmyt, as in RÉS 3566/22. The word is a plural feminine in RÉS 3878/12; BaYUP (p. 61) applies the same interpretation to the 1st reference because, according to him, the context favors his explanation. BeDGSA had previously considered ywmyt of the 1st reference as "a secondary abstract formation meaning 'date'" (p. 28, no. 24:2, and p. 37, no. 32:4). If the meaning "date" in the 1st reference (and also in Ja 2360/14) is imposed by the context, since the Sab parallels (e.g. NaNN 12/11) use the singular ywm, it cannot be applied to the 2nd reference, which does not contain a date. It should be noted that, in spite of the difference between the contexts of the two references, BeDGSA does not take the 2nd reference into consideration, nor does he even allude to the existence of it. Therefore, it is difficult to agree with his interpretation. But, it is even less understandable that IrHSA should give credit to BeDGSA for something he did not do, by stating that "then the rendering 'days' for ywmytm [of the 2nd reference] has been shown unsatisfactory [with reference to BeDGSA], a more plausible translation being 'days of assembly'" (p. 282 and note 33). The new "more plausible translation" is erroneous in the 1st referenee where ywmyt means "date, day;" for the 2nd text, see below, the appendix. The plural feminine ywmyt "days" in RÉS 3878/12 is used abstractively in both RÉS 3566/22 and Ja 2360/14 with the meaning of "day as a date" by opposition to "day as the period between sunrise and sunset." - šltm/dfqhw, cf. šltm/dfqh[y] in RÉS 3154/3 (cf. JaSIMB, p. 159 A). - dbšmm, RÉS 3689/9-10. - yqhmlk/ddrʾn, RÉS 4330/1.

Ja 2361. - Inscription engraved about 7 m. above ground level on a vertical surface of J. Hudrâ; cf. the tracing from my own Kodachrome on pl. 6. - Groom-Beihan 34 = WB 3-64 = VL 7.

Text: length of the lines: 105.8, 106.7, 107, 98.3, 100, 99.9, 98, 98.8, 99, 100.3, 95, 97, 97, and 97.5 cm.; letter height: about 4.5 cm.; distance between the lines: from 0.8 to 0.3 cm. - The right symbol is the same as the symbol near Ja 2360; 9 x

17.5 cm.; distance to the 1st letter of 1.4: 2.2 cm. - Left symbol: 9.8 x 18 cm.; distance to the last letter of 1.4: 2.2 cm. The symbol is composed of the same elements as those of the right symbol, but the aslant appendix is attached to the lower side of the intersection of the cup and the vertical stroke.

1		dn/qf/ɔrḍm/ɔsy/wnḥl/wsᶜqb/wqyḍ/hwfᶜm/yḥnᶜm	
2		bn/smhwtr/wydᶜɔb/ygl/bn/ḏmrᶜly/mlkw/qtbn/šᶜbn	
3		ɔdm/bsrnyhn/ɔḥr/wbrm/wɔḥd/tbdd/ɔrḍn/wqwr/tᶜ	
4	S	lmn/wkwn/tqbl/kl/ɔrḍn/kwḥd/mṯmn/wmfẓr/wšlṯ	S
5	y	y/bqlm/wsbᶜt/wᶜšry/ɔqblmḏthqqtᶜfmḏwl/yḥ	y
6	m	rm/ɔḥr/wbrm/bn/wśf/bᶜlw/bn/tqbln/kl/ḥrṯm	m
7	b o 1	ɔw/tbqlm/wkwn/ḏn/sṭrn/bn/ᶜlw/ɔfqdm/wflytm	b o 1
8		kwn/bn/ᶜm/ wɔnby/wbn/ᶜlw/snhtm/snt/brm	
9		ᶜsm/ḥrwf/ḏtm/bsn/mtnn/ydᶜɔb/wqtbn/nl/yst	
10		wfq/bn/wzɔ/ɔw/nky/ḏt/ɔrḍn/nḥql/bn/ɔsṭr/ḏt	
11		ḏḥtn/wɔṣlmw/mlkm/wšᶜbm/byśf/ɔw/byrbᶜ	
12		ḏnt/ḏt/ɔrḍn/wmn/ḏm/bymd/bn/qtbn/ww	
13		ld/ᶜm/wɔdm/wɔšᶜbsm/lwzɔ/ɔw/nky/bɔq	
14		ṭnt/ɔsṭr/ḏt/ṣḥftn/wl/ykn/nsym/sw/wwlds	

1 This land memorial have ordered and granted and devised and prepared Hawfᶜamm Yuhanᶜim,

2 son of Sumhuwatar, and Yadaᶜɔab Yagul, son of Damarᶜalay, the two kings of Qatabân, for the tribe

3 ɔAdam in the two wâdî-side valleys ɔAḥar and Barum. And he has set about the division of the land and the digging of the

4 delimitation. And the lease of the entire land was per individual eight times [one plot] or less and thirty

5 [measures of] vegetables or twenty-seven tax units /...../. And let

6 ɔAḥar and Barum be inviolable because of the addition to this lease, of all ploughed ground

7 or cultivated ground. And this writing was [given] on the basis of decrees and ordinances

8 [which] originated from ᶜAmm and ɔAnbay and on the basis of some rules, the rules of Barum,

9 during the desired years during which Yadaᶜɔab and Qatabân have shown their kindness. They shall keep on

10 preventing the division and the harm of this land, [which is] the part between the lines of this

11 manifesto and the statues of king and tribe, then shall increase or quadruple

12 the production of the land. And whoever shall separate himself from Qatabân and the

13 children of ᶜAmm and ᵓAdam and their tribes with the purpose of dividing or doing harm to the

14 residents [mentioned in] the lines of this ordinance, let him and his children be doomed with oblivion.

The reading of the 1st four lines and of several sections of the remaining lines does not present any special difficulty; the letters are still clear due to the definite contrast between the patina of the letters and that of the darkened surface of the rock. The sections of the tracing covered with hatching are readable, but not as easily as the other portions. The crust of the rock was already missing before the engraving in a large, aslant section across the center going down toward the lower left corner. There, the difference in patina is much lighter than elsewhere. Furthermore, the lower half of the text has suffered much from the weather than the upper part. These two facts explain why N.St.J.Groom's copy is very good for l.1-7, but very poor for l.8-14. As a matter of fact, the three copy errors in l.1-7 can readily be corrected (yynᶜm to yhnᶜm of l.1; slhwtr to smhwtr of l.2; and bsrnẓhn to bsrnyhn of l.3); and the partial copy of the initial b of l.2 is easily completed. If one adds that the copyist did not notice that the engraver included the crack in his word divider after qyḍ of l.1, N.St.J. Groom's copy of l.1-7 is perfect.

The text given above is the copy of my reading from the stone itself, which was checked and re-checked on both my Kodachrome and latex squeeze.

RyISA (IX, p. 121) reproduces the royal names and their title; cf. also GhNQI (p. 5). - For the modern spelling of Ḥudrâ, cf. the commentary on Ja 2360. - For some remarks on the present text, cf. my volume entitled La paléographie sud-arabe de J. Pirenne (Washington, 1957), pp. 164-165. The palaeography of the text is characterized by all vertical strokes of letters, such as ᵓ, b, etc., having the shape of a tall, narrow isosceles triangle.

L.1: qf/ᵓrḍm: ᵓrḍ cannot be translated as in Ja 2357/1 (cf. JaMAR, II, p. 92,and facsimile in DoSA, fig. 20 on p. 166), because there is no remains of any kind of building or stela in the immediate vicinity of the inscription, and the expression obviously refers to the royal decree itself. The two kings have decided to make their land a qf, that is to say a commemorative example of their agricultural policy. The expression may be translated "land memorial.- ᵓsy, cf., e.g. JaSIMB, p. 427 B. Here, cf. Ar ᵓasâ (o), 2nd form "to order, recommend." - nḫl, e.g. CIH 605 bis/4. - sᶜqb, Ḥaḍr CaTh 4/7 (see below, the appendix) and its Sab equivalent hᶜqb (e.g. CIH 570/2 in the pericope qyḍ/whᶜqb). The basic meaning of ᶜqb is "to come after, follow;" the meaning of "exchange" given to hᶜqb (cf. BeSI, pp. 56-57, in CIH 570/2) is foreign to the root itself. The meaning of "to renew" suggested by N. Rhodokanakis (cf. WZKM, 43 [1936], p. 40, followed by RyE in CaTh 4/7) is a secondary meaning unsuitable in the present text and in Ḥaḍr CaTh 4/7 as well. The 4th form ᵓaᶜqaba, which retains the original idea of the root, make "to make a thing to follow as a consequence to someone;" in other words, "to devise," that is to say in the present text "to leave behind the ordinance contained in the inscription as a consequence to one's will of ordering and granting it." - qyḍ, e.g. CIH 570/2 (see above); cf. Ar qâḍa (i), 3rd form "to ordain, prepare something for someone." - The two fine lines on either side of the crack between qyḍ and hwfᶜm in the tracing indicate the lateral sides of the word divider which includes a section of the crack.

L.2: smhwtr, e.g. TC 897 (cf. JaNPIO, pp. 25-26).

L.3: ʾdm: several persons belonging to this tribe, ʾʾdmn "the ʾAdamites" are the authors of AM 335 (cf. JaMAR, II, p. 119). In his edition of the text, RyISA (VIII, p. 64) translates ʾʾdmn as "sujets." - bsrnyhn: -nyhn, the feminine dual ending, is common to Sab (sʿbnyhn in RÉS 4196/1), Min (mḥfdnyhn in RÉS 3022/1), and Qat (slmnyhn, e.g. H 22/2 [cf. JaIHBH, p. 343], msrbnyhn in TC 993 + 1261 + 1001/5 [cf. JaNPIO, pp. 34-35] and bḥtnyhn in RÉS 4203). - ʾhr is mentioned in Sab Ja 758/8-9: srn/ʾhr/dqtbn. For the location of ʾhr and brm, cf. the commentary on RÉS 3550/3-4 (see below). - ʾhd: for the ordinary meaning of the verb, "to capture, make prisoner," cf., e.g. JaSIMB, p. 427 A. Here, cf. Ar ʾaḥada "to set about, begin, take to (do something)." - tbdd, cf. Ar badda, 2nd form "to separate," and 4th form "to divide, distribute." - qwr, Ja 2360/13.

L.3-4: tʿlm usually has the meaning of "to sign." Here, the maṣdar (e.g. RÉS 3566/17) means "delimitation;" cf. Ar ʿalama, 2nd form "to mark something," and the noun ʿlm "mark" (cf., e.g. JaSIMB, p. 444 B).

L.4: tqbl, cf. the infinitive in Ḥaḍr Ja 923/6 and qblw in Sab RÉS 2876/6. Here, cf. Ar qabala, 2nd form "to farm out, lease (a plot)," and qabâlat "lease of a plot to a tenant for an annual payment either in money or in kind; payment due to the lease described above." In the present text, tqbl means the lease or farming out, and the unit of any lease tax is qbl (cf. the plural ʾqbl in l.5. For Fakḫry 14/15, see below, the appendix). - kwḥd, cf. kwḥd (e.g. CIH 308/12) = kʾḥd (RES 3945/1) "as one man." The pericope wtgzmw/kwḥd/ḍrḥmw/wslmh(13)mw of CIH 308/12-13 means "and they have pledged themselves as one man to their war and their peace." In the present text, k- has the distributive meaning, and wḥd refers to any individual. kwḥd is followed immediately by the legal stipulation of the two parts of the lease, viz. the land leased to each individual may include eight plots or less, and the annual tax is to be paid either in natural goods, viz. 30 measures of vegetables, or in money, viz. 27 tax units. Therefore, the value of the tax unit equals 1.11 that of the measure of vegetables. - mtmn, cf. Ar mutamman "eightfold, eight times;" the unit to be multiplied is one plot of the land. - mfẓr, cf. the Sab name of a plot mfẓrm in CIH 975/2. Here, cf. Ar faṭara, 2nd form "to flatten," and mufaṭṭar "flattened, lowered;" that is to say "less."

L.5: bql, RÉS 3856/3. - ʾqbl, cf. the commentary on tqbl of l.4. - d.....d: a series of eight letters of unknown meaning is flanked on either side by d. This set-up is paralleled by the Sab usage of mentioning numbers.

L.6: wśf "to add" (cf., e.g. JaSIMB, p. 435 B); the verb is used in l.11.

L.7: fqd, cf. the verb fqd "to loose" (cf. JaSIMB, p. 445 B). Here, cf. Syriac fqōdō "decree, mandate." - flyt, pl. of fly "ordinance" (cf., e.g. JaSIMB, p. 445 A).

L.8: as can be seen on the tracing, the part of the rock immediately to the left of ʿm/ is very rough and shows many small cracks. Such a place is not suitable for engraving, and the worker left it unused. - In snht and snt, -ht and -t are, respectively, the emphatic and the normal feminine external plural ending; cf. Ar sunnat "rule, precept.

L.9: ʿsm/hrwf, cf., e.g. ʿsm/sbʾtm of Ja 578/11. - mtnn, cf. Ar manna, 8th form "to confer a favor; to be benevolent, kindly."

L.9-10: nl/ystwfq/-/byśf/-. Although his translation of the composite conjunction nl in RÉS 3691/5 is correct (p. 53, no. 43:5), BeDGSA's treatment of nl remains incomplete. The conjunction introduces a stipulation or a wish, which may be contained either in an apodosis (e.g. RÉS 3691/5 and 4337 C/3-4; see below) or in an independent phrase (RÉS 4337 C/15). The present text illustrates a third usage. Basically, the first elements of the protasis and the apodosis correspond,

e.g. to mn/ly- - by- - in RÉS 4337 B/9-13 (see below). Therefore, nl introduces the protasis and by- the apodosis. Furthermore, the subject of ystwfq is ydcɔb/ wqtbn, who precede nl immediately.

L.9-10: ystwfq, cf. Ar wafiqa, 10th form "to lend, give assistance;" ystwfq/bn means "to prevent."

L.10: wzɔ, cf. Ar wazaɔa "to divide (people), separate (one part of the people from another). - nky "suffering" (cf., e.g. JaSIMB, p. 442 A) and Ar naká (i) "to do harm." Here, both wzɔ and nky are maṣdar. When used as active verbs, as in l.13, they govern their complement with the preposition b. - nḥql: N. Rhodokanakis' interpretation of the word, viz. a tax on the harvest surplus, has been almost unanimously endorsed by scholars; cf., e.g. M. Höfner's adaptation of this opinion in her study of Sa 42/5, and A.K. Irvine in RÉS 3878/12; for these two texts, see below, the appendix. The same year as M. Höfner's study and one year before A.K. Irvine's paper, BaYUP broke off with the chain of consensus by suggesting the translation of nḥql as "part" in RÉS 2726/15 and "delay" in RÉS 3878/12 (for these two texts, see below, the appendix). This author does not suggest any etymology, but it seems certain to me that he had the following two words in mind, viz. Hebrew ḥâlaq "to divise" and Ar ḥawqalat "retreat, falling back." Beside the three above-mentioned texts and Ja 2361, nḥql is also found in RÉS 3689/11, 3856/3 and CIH 290/3; for the first two texts, see below. The context of 290/3 is unfortunately too fragmentary to be of any help. The meaning of "share, part, portion" fits very well in all these texts. The word means a "part" of time, a period of time in both RÉS 3878/12 and Sa 42/5, a "share" of vegetables in both RÉS 2726/15 and 3856/3, a "section" of an ordinance in RÉS 3689/11, and finally in Ja 2361/10, a "part" of the land which is delimited by a text engraved in the mountain on the one hand and, on the other, some statues. - bn equals byn; compare tbn in CIH 540/18.

L.11: ḏht, cf. Ar ḏahat and ḏihat, infinitive of waḏaha "(said of a thing) to appear, be plainly manifest, notorious." The substantive means "manifesto, proclamation." - ɔṣlmw: -w is the vocal ending. - rbc, cf. Ar rabaca, 2nd form "to make something four."

L.12: ḏnt, cf. Ar ḏanâ (o) "(said of a thing) to increase, augment;" the word may be translated "production."

L.12-14: mn/ḏm/by- - wl/y- -, compare kḏm/mn/ly- - wl/y- - of RÉS 4337 A/7-9. On this text, BeMCQ writes that "Höfner's text has byśṭ with the first three letters marked as dubious. The photograph shows very clearly mśyṭ" (pp. 2-3) and, consequently, the author inserts mśyṭ in his transliteration of the inscription. The letters are perfectly clear on the stone and read lyśṭ. What was considered as the left stroke of b or as the left part of m is the aslant broken line made by a crack in the stone.

L.12: ymḏ, cf. Syriac mḏō "to flee, run away, escape."

L.13: for wzɔ and nky, cf. the commentary on l.10.

L.13-14: ɔqṭnt: the Sab word qṭn found elsewhere means "small" and is applied to human beings (e.g. CIH 619/2) or cattle (e.g. CIH 541/124-125). Here, cf. Ar qâṭin, collective and plural qâṭinat "resident (of a country)."

L.14: nsym, RÉS 2646/1-2 (cf. A.F.L. Beeston, in Le Muséon, 66 [1953], p. 112, and JaMAR, II, pp. 26 B and 32); cf. Ar nasy "thing which one forgets, or must forget," and nasîy "forgotten." - sw, the independent personal pronoun refers to mn of l.12, as in RÉS 4324/5.

Ja 2362. - Limestone purchased from the workers who were about to re-use it in the building of the house of Faysal bin ᶜAwûḍ of Hajr Koḥlân; cf.the tracing on pl. 4. - VL 8.

ydᶜ>b/dbyn/bn/šhr/mk	1	Yadaᶜ>ab Dûbayyin, son of Šahar, mukar-
rb/qtbn/bny/mwdyn/by	2	rib of Qatabân, has built the reservoir Bay-
ḫn/bn/šrsm/ᶜd/frᶜm/w	3	ḥân from foundation to top, and
ṣllhw/tny/ṣllmyw	4	he has paved it with two pavements.

ydᶜ>b/-/qtbn, RÉS 3550/1, 4328/1 and Ja 2363/1. - mwdyn, cf. Ar madîy "reservoir without masonry." The specification added to the root in Ar cannot be maintained in Qat. To make his construction even stronger, the mukarrib provided it with a double floor, as indicated by l.4. - byḫn is the name of a house, e.g. in RÉS 4932/2. - ṣllhw: for ṣll, cf., e.g. RÉS 3550/3; concerning the usage of the Sab pronoun -hw in Qat, cf. the remarks on Ja 1096 (see above, p. 11) and the fact that many Qat names of the early period are Sab.

Ja 2363. - Rock inscription engraved about 5 m. above the water level of a pond in J. Rawâḥ; cf. the tracing on pl. 4. - WB 2-40.
Text: l.1: 64 x 7.5 cm.; l.2: 25 x 7.5 cm.; space between the lines: 1 cm. This text does not belong to the VL collection, but is added here because its author also engraved the preceding inscription.

ydᶜ>b/dbyn/bn/šhr/mkrb/qtbn	1	Yadaᶜ>ab Dûbayyin, son of Šahar, mukarrib of Qatabân,
syd/lšms	2	has hunted [here] for Šams.

Located about 3 kil. east of Hajr bin Ḥumeid, J. Rawâḥ is the eastern mountain facing the western massive called J. al-Faraᶜ; the mountain between the two preceding ones is J. Nasaᶜ; cf. the map made by F. Heybroek and N.St.J. Groom in Archaeological Discoverings in South Arabia (Baltimore, 1958), between pp. xviii and 1.

Ja 2364. - Porous limestone broken off on the lower side and set in the wall of a house in Hajr Ḥenû az-Zurîr; cf. the tracing on pl. 7. - VL 16 = VL C 57.

wd Symbol >b Wadd- Symbol >Ab.

The symbol and the magic formula are engraved inside a rectangle, which is in relief in relation to the remaining surface of the stone. The lower part of the rectangle is not clear on the photograph, and the remaining surface seems to slope down toward the edge of the stone. - The symbol divides the magic formula into two equal parts and is a stylized bucranium without the representation of the top of the head. The horns are more funnel-shaped than on the coins (cf.,e. g. the coin of the Vienna Museum in A. Grohmann, Göttersymbole und Symboltiere auf südarabischen Denkmälern [Vienna, 1914], p. 33). Between the two horns and in their vertical axis, there is a leafless twig, the figure of which is less elaborate than on the Sab coin no.48 of pl. 48 of G.F. Hill, Catalogue of the Greek Coins of Arabia... (British Museum) [London, 1922]), and the base of the twig is represented by a vertical ellipsis.

Ja 2365. - A two-line inscription engraved on a hewn stone set in a wall of Hajr Ḥenû az-Zurîr. - VL 20.
The front of the stone is cut like that of Ja 2364 and the text is en-

graved in the upper section of the rectangle. The inscription is so badly damaged by erosion that it is not possible to decipher it from M.D. Van Lessen's photograph. Furthermore, the photograph was taken aslant because of a boulder standing in front of the right half of the inscribed surface. Finally, the left two-thirds of the inscription is shadowed by another hewn stone protruding from the upper row.

Ja 2366. - Inscription engraved about 3 m. above the lower edge of a vertical panel located about 10 m. above the foot of the northern side of J. Qarn ᶜUbayd, southeast of Hajr Ḥenû az-Zurîr; cf. the tracing on pl. 7. - VL C 32 = WB 3-56.

1 šhr/ygl/bn/ydᶜ>b/mlk/qtb⌜r⌝n⌝
2 bny/qrḍn/ylb>/wᶜglmts/wr>ss/fdfd
3 >rḍs/grbtn/wbqr/m>twsyw/ġyln/wysrn
4 wṣyr/wgrb/grbtn/wbny/>qrḍs/wḥrtsyw
5 wfdfds/wsnbṭ/>b>rs/wbny/qrḍn/yrtᶜ
6 dflgn/dsybn/lᶜlw/mhywsr/lgrbtn/bᶜttr
7 wb/ᶜm/wb/ᶜm/ddymtm/wb/ᶜm/dšqr/wb/ᶜm/dry
8 mtm/wb/>nby/šymn/wb/ḥwkm/nbṭ/wbdt/rḥbn

1 Šahar Yagul, son of Yadaᶜ>ab, king of Qatabân,
2 has built the dam Yalba> and its passageway and its waterspout to expand
3 his land Garbatân, and he has widened its two entrances Ġaylân and Yasrân,
4 and he has dressed and done the earthwork of Garbatân, and he has built its dams and its irrigation-channels
5 and he has expanded it and he has dug its wells to the water level and he has built the dam Yartaᶜ
6 of Falgân of Saybân over Muhyûsir to Garbatân. By ᶜAttar
7 and by ᶜAmm and by ᶜAmm, Him of Daymatum, and by ᶜAmm, Him of Šaqir, and by ᶜAmm, Him of Ray-
8 matum, and by >Anbay Šaymân and by Ḥawkum Nabiṭ and by Dât-Raḥbân.

L.1, e.g. RÉS 3689/1.

L.2: qrḍ, cf. Ar qaraḍa "to pinch with the fingers; cut, severe." The word may be translated "pincers" and is a figurative word for "dam," describing the action of the latter as "pinching, cutting" the flow of water in order to get hold of it. The building which will conduct the water to the intended place is ᶜglmt, and that which will let the water flow is r>s. In Sab RÉS 4813/1, qrḍ indicates the function held by a man. RÉS (VII, p. 376) translates it as "homme d'affaires (?)" on the basis of "ar. qarḍ, 'prêter de l'argent, faire des affaires' (LANE)." The meaning of "faire des affaires" does not belong to Ar qaraḍa, and is not given by E.W. Lane. Therefore, "homme d'affaires (?)" should be replaced by "loanmonger." - ylb>, cf. the personal name lb>m in Ja 301/1. - ᶜglmt, e.g. in CIH 540/14; cf. modern Ṣanᶜâ>ite "ᶜiğlamah pl. agālim ... muricciulo di pietra per deviare le acque del torrente; è provvisto di foro per fare entrare l'acqua, all'occorrenza, nel campo coltivato" (cf. E. Rossi, in RSO, 18 [1940], p. 308). The word means

"passageway, conduit." - r>s: the Ar word ra>s also means "the extremity of something;" the word here refers to the end of cglmt through which the water flows, and may be translated "waterspout." - fdfd, cf. Gec̣ez fadfad, II "to increase, expand." Cf. the adjective in plural, fdfdt, in Sab RÉS 4871/2, which may be related to Gec̣ez fedfud "plentiful, excellent, outstanding."

L. 3: bqr, e.g. RÉS 3856/1; cf. Ar baqara "to widen, make wide." - m>tw, cf. Ar >atîy "an easy passage to one's land" and mi>tā>u aṭ-ṭarîq "the space within which the road is comprised, the distance of the road." The personal pronoun -syw refers to >rḍs/grbtn. The two following proper names prove that m>tw is a dual, whether the -w dual ending was omitted by haplography or simply not written. The restoration of m>t in m>t[wm] in CIH 460/4 (cf. A.F.L. Beeston, in Le Muséon, 62 [1949], pp. 208, 210 and 225; no translation is suggested) remains hypothetical.

L.4: ṣyr/wgrb, e.g. RÉS 3856/1. For ṣyr, cf. Ar ṣâra (i), 2nd form "to make something to be such a thing." This meaning is quite different from that of "to achieve, complete," which is kll (contrary to N. Rhodokanakis, Studien zur Lexikographie und Grammatik des Altsüdarabischen [Vienna, II, 1917], pp. 116-117). For grb, cf. JaMAR, II, p. 68, the commentary on Ja 2354/3.

L.5: snbṭ/>b>rs, cf., e.g. snbṭ/>b>rsm in Min RÉS 3012/17. - yrtc is the name of a gate in CIH 338/7.

L.6: flgn is the name of the land where the dam yrtc was built and which was in the immediate vicinity, if not adjacent, to grbtn; cf. the preposition l of lgrbtn. Cf. Ar falaja "to succeed; divide, part something." - sybn is a clan name in Sab, e.g. RÉS 2633/6. - lclw, cf. lc[l]y in Sab CIH 465/3-4 (cf. A.F.L.Beeston, l.c., pp. 209 and 226). - mhywsr, cf. Ar yasara, 4th form "to become possessed of richness or wealth."

L.7: cm/ddymtm, VL 1/3.

L.8: nbṭ is a well-known name, e.g. of a person in RÉS 3902, no. 19. It is found here for the first time as a divine epithet characterizing the moon deity as the god of the wells; cf. above, the verb snbṭ in l.5.

Preliminary note on Ja 2367-2369. - The four rock inscriptions are engraved on a boulder along the same road as Ja 1268; for the palaeographical importance of Ja 2367-2369 a, see above, p. 5; cf. the tracings on pl. 7.

Ja 2367: in the lower left corner. - VL 38 a.
The wasm contains two features which are very common in Saf, viz. two undulated lines traced like Saf š, flanking the Saf symbol composed of six vertical lines.

Ja 2368: two aslant lines in fine tracing above the preceding wasm. - VL 38 b.

frcm/dcmcly	1	Faricum, he of (the group) cAmmcalay,
fh/cm/	2	speaker of cAmm.

frcm, e.g. TC 1052 (cf. JaNPIO, p. 41). - dcmcly, e.g. Ja 408 n/l. - fh, cf. Ar fâha (o) "to speak."

Ja 2369: above and to the right of the preceding text. - VL 38 c.

a: an incomplete cartouche engraved on a smooth surface, the upper right corner of which was broken off before the engraving. L.1 is aslant and

reads downward; the almost horizontal line 2 is dextrograde. The letter tracing is a fine festoon.

--> yrᶜm/drᶜy 2 ayrᶜamm, he of (the group) Raᶜay.
↘ rᶜwn/bṣ 1 Raᶜwân [of the family] Buṣ-

rᶜwn is known as a family name in another graffito from the country of Mukéràs, Ja 1696/2; cf. the Sab name rᶜwm in Ḥimâ/4. - bṣyrᶜm: for the 1st element of this new theophoric name, cf. Ar baṣura "to know" and the Saf personal name bṣyr in CIS 2849 (cf. JaSN, p. 86, note 144). - drᶜy also occurs in another graffito of the same country, Ja 1715/2.

b: to the right of the preceding text; the letter tracing is a fine line.

fnh Fanîh. - Cf. Ar fanîh " weak, feeble."

Preliminary note on Ja 2370-2377. - The texts are engraved on a surface in the same area as the four preceding inscriptions. The letter tracing is a heavy festoon, except that of Ja 2375 which is a fine line; cf. the tracings on pl. 8. - VL 39 = the central section of the upper half of DoSA's pl. 76 on p. 153.

Ja 2370: to the right of an ibex wounded by five arrows; visible, but illegible on DoSA's plate. - VL 39 a.

krb bn dḥn Karib, son of Daḥin.

dḥn, cf. Ar daḥin "short and corpulent, crafty."

Ja 2371: below both the preceding text and the wounded animal, and inside an incomplete cartouche which is partially in double tracing; legible on DoSA's plate. - VL 39 b.

hwfᶜm/dśᶜlbm Wasm Hawfᶜat, he of (the group) Śaᶜlibum. Wasm.

hwfᶜt, cf. JaIRM, p. 313 and note 14. - śᶜlbm, cf. Sab tᶜlbm of Ja 743. Cf. above, p. 11, the commentary on Ja 1096 on the Ḥaḍr influence. - For the wasm, cf. JaPRER, p. 47, fig. 2, A I 3 a.

Ja 2372: inside an incomplete cartouche located below and to the right of the preceding text; visible, but illegible on DoSA's plate. - VL 39 c.

/lbnkrb/d 1 Labinkarib, he of (the group)
ɔlrɔb/ 2 ɔIlraɔab.

lbnkrb: for the 1st element, cf. lbynm of RÉS 3566/3. - ɔlrɔb, cf., e.g. RÉS 3518/1, JaIRM, p. 312 and note 7, and especially Ja 1252 (= Muk 515)/2: dɔlrɔb.

Ja 2373: a large inscription below and to the left of the preceding text. - VL 39 d completed by DoSA's plate.

ɔlrɔb/drᶜm Design ɔIlraɔab, he of (the group) Râᶜim. Design.

ɔlrɔb, e.g. TC 1074 (cf. JaNPIO, p. 42). - drᶜm, also in Ḥaḍr Ja 2491 1/3 (see below); cf. also the Sab personal name rᶜmt in Kawkab 7. - The lower half of the design is destroyed.

Ja 2374: below the center of the preceding text. - VL 39 e completed by DoSA's plate.

ʾlrʾb/dqḥfʾl ʾIlraʾab, he of (the group) Qaḥafʾil.

qḥfʾl: for the 1st element of this new theophoric name, cf. the Sab place name qḥfn in HC 12/2.

Ja 2375: an isolated letter between Ja 2372 and 2376, and between the centers of Ja 2371 and 2373; not visible on DoSA's plate. - VL 39 f.

ḥ Ḥ. - The initial letter of a personal name; e.g. H 500 (cf. JaIHBH, p. 334 A).

Ja 2376: to the left of the preceding letter, and between the ends of Ja 2371 and 2373; legible on DoSA's plate. - VL 39 g.

ʾlʿd ḍbḥkrb ʾIlʿadd, he of (the group) Ṣabaḥkarib.

ʾlʿd, e.g. Ja 1110/1 (see above, pp. 11-12). - ḍbḥkrb is a personal name, e.g. in Ja 212.

Ja 2377: to the left of the preceding text; legible on DoSA's plate. - VL 39 h.

rwyd Ruwayd. - Cf. Ar râḍa (o) "to go to and fro."

Preliminary note on Ja 2378-2385. - The texts are engraved on one boulder found in the same mountain as Ja 1594-1603. The letter tracing of Ja 2378, 2382 and 2385 is linear; that of the other numbers is composed of heavy festoons; cf. the tracings on pl. 8.

Ja 2378: the wasm is composed of b, and a circle is added outside the bottom of each vertical stroke of the letter. - VL 41 a.

Ja 2379: below and to the left of the preceding wasm. - VL 41 b.

ʾfrʿ/ 1 ʾAfraʿ

ḥyfn 2 [of the family] Ḥayfân.

To the right of the text, there is a large t in linear tracing, which does not belong to the inscription and may not even be a wasm. - ʾfrʿ, cf. the well-known name frʿm. - ḥyfn is the Sab name of a plot in RÉS 5085/6.

Ja 2380: below the preceding text. - VL 41 c.

tmry/ʿzyz Tamray [of the family] ʿUzayz.

tmry, cf., e.g. tmrm in Ḥaḍr al-ʿAqabah 27 (cf. JaDSA, V, p. 299). - ʿzyz, cf., the ʿAttar epitheton ʿzzm in Ja 559/18, and the family name ʿzz in the graffiti from southern Saudi Arabia (see above, pp. 6-7).

Ja 2381: below and to the right of the preceding text. - VL 41 d.

ṣrʿ/ Ṣâriʿ. - Cf. the Saf tribe name ʾṣrʿ in LP 639.

Ja 2382: below the preceding inscription. - VL 41 e.

šbr Šâbir. - Cf. the Sab name in CIH 43/5.

Ja 2383: to the right of the two preceding texts. - VL 41 f.

rm/d 1 Râm, he of (the group)

ḥrm 2 Ḥarîm.

dḥrm, e.g. Ja 408 a/1. - below the end of l.2, there are the figures of two camels.

Ja 2384: below and to the right of the preceding text. - VL 41 g.

šḥn	1	Šâḥin,
d	2	he of (the group)
ḫml	3	Ḥâmil.

šḥn, cf. the Sab name šḥnn in Ja 1819/10 (cf. JaMAR, II, pp. 84-85). - ḫml, cf., e.g. the Sab name in JaSIMB, p. 414 B.

Ja 2385: inside a cartouche located below the preceding text. - VL 41 h.

lḥyᶜt/	1	Laḥayᶜat,
dġlysm/	2	he of (the group) Ġulaysum.

ġlysm: a qutaylum nominal derivation; cf. Ar ġalas "darkness of the last part of the night."

Ja 2386. - A badly damaged inscription engraved on a vertical surface in Wâdî Raḥâb (Dammân); cf. the tracing of the color photograph on pl. 8. - VL 44 = VL C 22.

1 ...]t/bn/ṣdqʾl/bn/yhytᶜ/ʾns/ydᶜʾb/dbyn/mlk/qtbn/bʾr/brbḥym/.s/bn/šrsm/(ᶜd/fr)ᶜm/lmrʾs

2 ...]m⌟.y/kl/bnʾ/wmḥfd/whlf/[...

1 ...]at, son of Ṣaduqʾil, of (the group) Yuhyatiᶜ, familiar of Yadaᶜʾab Dûbayyin, king of Qatabân, has built a well in Rabḥayum ...from foundation (to to)p for his lord

2 ...].. all building and tower and gate [...

The photograph is difficult to read. The sections of the text found in VL C 22, either missing or illegible on the partial photograph, are underlined in the transliteration. The facsimile of these sections is not added to the tracing for lack of space.

L.1: ṣdqʾl, e.g. RÉS 3902, no. 21. For bn/-/bn/-, cf. the formula G in JaPEHA, pp. 20 and 22. - yhytᶜ, e.g. Blaymires 3/2 (cf. JRAS, 1952, p. 21). - ʾns: the ordinary meaning of the word is "man, person" (cf., e.g. JaSIMB, p. 427 A). In the present text, such a translation would not make too much sense. On the other hand, the word used as the singular of ʾdm "servants" is ᶜbd. I thus suggest referring the word to Ar ʾanîs "companion, friend, familiar." - ydᶜʾb/dbyn, e.g. RÉS 3553/3. - brbḥym/.s = b⌞lb⌟ḥ⌞ym⌟/t(or ś)s in the copy. ḥym is certain, but brb is doubtful. There must be more than one letter illegible before s. - (ᶜd/fr)ᶜm = '''ᶜm in the copy. Here again, the copy must have left out two letters, ᶜ and r. For rbḥym, cf. rbḥw, e.g. as the name of a temple in Ja 122/5.

L.2: bnʾ, Ḥaḍr RÉS 2687/2.

Preliminary note on Ja 2387-2400. - According to the caption written on the color photograph, the texts were found at Ḥuṣn al-Amma, in Wâdî Manawa, Beiḥân. The texts are difficult to read and several others are too faint to be read with some probability; cf. the tracings on pl. 9.

Ja 2387: in the upper left corner of the photograph. - VL 45 a.

wmhn kwb Wamhân [of the family] Kawab.

wmhn, cf. Ar wamiha "(said of a summer day) to be hot." - kwb, cf. Ar kawab "slenderness of the neck with bigness of the head."

Ja 2388: below and to the left of the preceding text. - VL 45 b.

lḥyn Laḥyân. - E.g. Ja 343 A/1.

Ja 2389: below and to the right of Ja 2387. - VL 45 c.

ᶜtbm ᶜAtbum. - E.g. Ja 376.

Ja 2390: to the right of the preceding name. - VL 45 d.

ᵓbm/hḥmd ᵓAbum [of the family] Haḥmad.

ᵓbm, e.g. Sab RÉS 3112/1. - hḥmd, cf. the Sab verbal form, e.g. in JaSIMB, p.433 A.

Ja 2391: below and to the right of the preceding text. - VL 45 e.

lḥyᶜm Laḥayᶜamm.

A swastika (e.g. Ja 2218 b in JaMAR, II, p. 54 and pl. 3) ornates the inside of ᶜ.

Ja 2392: to the right of the preceding name. - VL 45 f.

šḥm rḥym Šâḥim [of the family] Ruḥaym.

šḥm, Sab CIH 548/16. - rḥym: this qutayl nominal derivation is also attested as a personal name in another graffito from the country of Mukérâs, Ja 1790/1; cf. the Sab personal name rḥmm in NaNN 88/1.

Ja 2393: below the end of the preceding text. - VL 45 g.

ᵓlkbr ᵓIlkabîr. - E.g. Sab Gl 1691/1.

Ja 2394: below the beginning of Ja 2392. - VL 45 h.

ᵓ r b ᵓArab. - The form of ᵓ belongs to the type of the upper line of my chart published in JaFRER, pp. 52-53, and should be placed to the right of the initial form and above the ᵓ of line 2, which is accompanied by "4." Cf. in Saf, e.g. CIS 2086 a (cf. JaSN, p. 61, note 69).

Ja 2395: to the right of Ja 2392. - VL 45 i.

ṣmḥm Ṣamḥum. - Cf. Ar ṣâmiḥ "(said of a summer day) burning."

Ja 2396: below and to the right of the preceding name. - VL 45 j.

ᵓbkbr ᵓAbkabîr. - Cf. ᵓlkbr of Ja 2393.

Ja 2397: below Ja 2394 and 2395. - VL 45 k.

kwyᶜm Kawayᶜamm.

For the 1st element of this new theophoric name, cf. Ar kawá (i) "to cauterize a wound."

Ja 2398: below and to the left of the preceding name. - VL 45 l.

cyb cAyyâb. - Ḥaḍr CaTh 14 e.

Ja 2399: below Ja 2390. - VL 45 m.

ḥmwn Ḥamwân.

Cf. the Sab personal name ḥmw of Ja 2164 (cf. JaLSTI, p. 103).

Ja 2400: a dextrograde text below the preceding name. - VL 45 n.

--> ɔbmcṣ ɔAbmâciṣ.

For the 2nd element of this new theophoric name, cf. Ar macaṣa "to have a contorted muscle in one's foot."

Preliminary note on Ja 2401-2405. - The graffiti were found at am-Madhin, about 7.5 kil. in a straight line north-northeast of Mukérâs; cf. the tracings on pl. 10.

Ja 2401: on top and to the right and in heavy festoons. - VL 46 a.

dnc/myḥ Dânic [of the family] Mayyâḥ.

dnc, cf. Ar danaca "to be very hungry." - myḥ, cf. the commentary on Ja 890 j (cf. JaIRGQ, p. 235) and the Sab personal name myḥyn in Ja 750/1.

Ja 2402: below the preceding text. - VL 46 b.

c bɔdn cm	2	ac, in submission to cAmm.
šwtl dcmyd	1	Šawtal, he of (the group) cAmmyad-

šwtl, a qawtal nominal derivation; cf. Ḥaḍr štlm in al-Ġurâb 6/2 (cf. JaDSA, V, p. 296).

Ja 2403: to the right of Ja 2401 and 2402, forming an aslant line to be read downward. - VL 46 c.

↙ wrɔm Waraɔum. - Cf. the Saf personal name wrɔ, e.g. in CIS 3764.

Ja 2404: a boustrophedon text engraved in a cartouche to the right of the preceding name. - VL 46 d.

dntwm	-->	3	he of (the group) Natwum.
ɔbšbm	<--	2	[of the family] ɔAbšabam,
cmyd	<--	1	cUmayd

cmyd, e.g. RÉS 4261 A. - ntwm, cf. Ar natâ (o) "to distribute, scatter."

Ja 2405: below the preceding inscription. - VL 46 e.

[.]ry [.]ray.

There are too many possibilities of restoration of the 1st letter, which is destroyed, and none of them is more probable than another.

Preliminary note on Ja 2406-2412. - The graffiti are engraved on Qarn al-cUbayd and are composed of heavy stippling; cf. the tracings on pl. 10.

Ja 2406: in the upper part. - VL 48 a.

dmrm Damrum. - E.g. Ḥaḍr Ja 925/2.

Ja 2407: below and to the right of the preceding name. - VL 48 b.

r>bm[/]ʿbn/ṣbḥm/ Ra>abum, son of Ṣabḥum.

r>bm, e.g. TC 3004 (cf. JaNPIO, p. 82). - ṣbḥm, e.g. Ja 852/3.

Ja 2408 and 2409: the same name engraved twice, one above the other, and below the central part of Ja 2407. - VL 48 c and d.

r>bm Ra>abum.

Ja 2410: slightly below and to the right of Ja 2409. - VL 48 e.

dᶜm Daᶜm.

Cf. the Min clan name in RÉS 2910/1, the Qat name dᶜmy in Bellerby-Habban 3 (cf. facsimile in RyISA, VIII, p. 63), and Ar daᶜm "strength."

Ja 2411: to the right of the preceding name and separated from it by a broken line; the right part of the text is cut off by the edge of the photograph. - VL 48 f.

[>]ʿbṭṭl 1 [>A]btaṭall

...]yh 2 ...

[>]bṭṭl: for the 2nd element of this new theophoric name, cf. Ar ṭalla, 6th form "to stretch out one's neck."

Ja 2412: below and continuing to the left of Ja 2406-2411; the end if cut off by the edge of the photograph, but is found in M.D. Van Lessen's copy; the facsimile of the end is added to the left of the stippling which indicates the edge of the photograph. - VL 48 g = VL C 24.

mwhbm/bn/šmr/zwrn/kll/ᶜm Mawhabum, son of Šamir, he of (the group) Wâran, domestic of ᶜAmm.

mwhbm, e.g. Ja 368. - wrn is a Saf name in JaS 112. - kll, cf. Ar kall "domestic; person whom one has to support."

Preliminary note on Ja 2413-2415. - These texts are engraved on one boulder found in the same area as Ja 889 (cf. JaIRGQ, pp. 231-233). Ja 2413 is in heavy stippling and the two other texts in linear tracing. Cf. the tracings on pl. 10. "Soames Hill" is the nickname of J. Mnahir about 6.5 kil. in a straight line northwest of Mukérâs.

Ja 2413: in the upper part. - VL 49 a = VL C 14 a.

ṣbġm Ṣabġum.

Cf. Ar ṣabaġa "to dye." The appendix of ġ is composed of two short lines making a sharp angle, as in Ja 2385/2, and the main element of the letter is reduced to a single vertical stroke, possibly as the result of some kind of haplography of the preceding b.

Ja 2414: below the preceding text and above a design resembling the letter b. - VL 49 b = VL C 14 b.

dyṣ dsmr Dayyâṣ, he of (the group) Sâmir.

dyṣ, cf. Ar dayyâṣ "(said of a man) over whom one cannot get power; whom one cannot seize because of the strength of his muscles," and the Thaam personal name dyṣ>l in Qarina 13 a (see below, the appendix). The triangular shape of y corroborates the decipherment of RÉS 2696/2 suggested by JaMAR, II (pp. 56-57 and 97). - smr is known as a clan name in another graffito from the country of Mukérâs, Ja 1432/3, and as a personal name in Min Ja 2331 (to be published) and Saf (e.g. CIS 4633+4632; cf. JaSN, p. 79, note 117).

Ja 2415: below the preceding text. - VL 49 c = VL C 15.

ṣyfy dmᶜ Ṣayfay, he of (the group) Macᵃ.

ṣyfy, cf. Saf ṣyf as a verb, "to spend the summer," in Wi 688 (cf. AION, 31 [1971], pp. 36-37) and as a personal name in CIS 4129 (cf. JAOS, 88 [1968], p. 293 B). The two y's of the name are examples of the short-tailed form of the letter referred to by the commentary of JaMAR, II (p. 57) on RÉS 2696/2. - dmᶜ occurs also in Ḥaḍr Yatûf 4/2 (cf. JaDSA, V, p. 289).

Preliminary note on Ja 2416-2418. - These texts are engraved on the upper part of a lateral side of a boulder located in the same area as the preceding rock. Ja 2416 and 2417 are in heavy festoons; Ja 2418 is in linear tracing; and all these inscriptions are as black as the patina of the boulder itself. Below the texts, there is the figure of an ibex, the patina of which is much lighter than that of the texts themselves, and the horns of the animal cover the lower extremities of the first two letters of Ja 2417/2. Cf. the tracings on pl. 10.

Ja 2416: in the upper left corner. - VL 50 a.

yšmr/ᶜgn Yašmar [of the family] ᶜÂgin.

yšmr is known as a personal name in several graffiti from the country of Mukérâs (e.g. Ja 1213/1); it is a verb in Tham Hu 360 (see below, the appendix). - ᶜgn, cf. the Sab name of a palmgrove ᶜgntn in Ja 555/2, and Ar ᶜâjin "kneading."

Ja 2417: below and to the right of the preceding name. - VL 50 b.

bn tᶜs 2 son of Tâᶜis.

ᶜmᶜly 1 ᶜAmmᶜalay,

ᶜmᶜly, e.g. AM 60.1284/1 (cf. JaMAR, II, pp. 132-133). - tᶜs, cf. Ar taᶜasa "to fall, having stumbled."

Ja 2418: an aslant graffito to be read upward, and to the right of the preceding text. - VL 50 c.

↖ nbᶜm Nabᶜum. - Hamilton 6 and in Sab, e.g. Ja 2114/1.

Ja 2419: a text engraved on a boulder found in the same general area as the preceding boulder; cf. the tracing on pl. 10. - VL 51 = VL C 17.

ḥẓyn ᶜyz 1 Ḥaẓîyân [of the family] ᶜAyiz-

n lḥy 2 ân [of the group] Laḥay.

Cf. Ja 889/1-2 without word divider.

Preliminary note on Ja 2420 and 2421. - These texts are engraved on a boulder found in the same general area as the preceding rock; cf. the tracings

pl. 10.

Ja 2420: a slightly aslant dextrograde graffito. - VL 52 a.

↘ kmᶜ Kamiᶜ.

The name occurs also in another garffito from the country of Mukéràs, Ja 1149; cf. the clan name kmyᶜ in Ja 1597/2. - Below the name, there is the figure of a long-necked, headless animal.

Ja 2421: in stippling and to the left of the preceding name. - VL 52 b.

r b 1 Rabb

qᶜn 2 [of the family] Qaᶜan.

The letters of the text are set in quincunx. - rb is well known in Saf (e.g.JaS 155) and occurs also in the graffiti from the country of Mukéràs (e.g. Ja 1140/1). - qᶜn, cf. Ar qaᶜan "shortness of the nose."

Preliminary note on Ja 2422-2426. - These texts are engraved on a boulder found in the same general area as the preceding rock; cf. the tracings on pl. 11.

Ja 2422: in the upper right corner. - VL 53 a = VL C 16 a.

šrḥᵓl Šaraḥᵓil. - E.g. AM 60.695 (cf. JaMAR, II, p. 124).

Ja 2423: below and to the left of the preceding name. - VL 53 b = VL C 16 b. The two letters ḥ and y belong to the same palaeographical type as that of Ja 2425 and seem to represent the first attempt at engraving this text.

Ja 2424: below and to the left of the preceding letters. - VL 53 c = VL C 16 c.

/ḥẓyn ᶜyzn Ḥaẓîyân [of the family] ᶜAyizân.

Cf. the first two-thirds of Ja 2419. The patina of the word divider and the text is the same and slightly darker than that of the following text.

Ja 2425: a dextrograde graffito to the right of the preceding text. - VL 53 d = VL C 16 d.

--> hyᶜt Haycat. - Cf. JaIRM, p. 313 and note 15.

Ja 2426: below and slightly to the right of the preceding text. - VL 53 e = VL C 16 e.

ᶜbdᶜm ᶜAbdᶜamm. - In Sab, cf. JaSIMB, p. 410 B.

Preliminary note on Ja 2427-2429. - These texts are engraved on a boulder located in Ṭarf as-Sâq, which lies about 10.5 kil. in a straight line northwest of Hajr Koḥlân; cf. the tracings on pl. 11.

Ja 2427: an irregular cartouche containing the figure of some kind of antelope, the body of which is in stippling, and above the animal, an almost vertical name to be read upward. - VL 54 a.

↑ rḏym Rudaym.

The name occurs in another graffito from the country of Mukéràs; cf. also rḏm, e.g. in Ḥaḍr Wissmann 6 b, instead of grḏm of RyISA (XIX, p. 225).

Ja 2428: below and to the right of the preceding name. - VL 54 b.

rdym Rudaym.

Cf. the preceding name. - The name is written below the figures of two running dogs which appear to be some kind of greyhounds.

Ja 2429: below and to the left of Ja 2427; the letters form an ellipsis.-VL 54 c.

wsy⌊m⌋ Waysum. - Cf. Ar ways "poverty."

Preliminary note on Ja 2430-2435. - The texts are engraved on a boulder located near a dam in Wâdî an-Nahr in the Wâdî Beiḥân. Beside a few modern Ar names, such as Muḥammad, ᶜAlî, etc., there are several ancient graffiti and figures which are too effaced to be read. Cf. the tracings on pl. 12.

Ja 2430: in the upper right corner. - VL 55 a = VL C 37.

mrṯdm Marṯadum. - E.g. Ja 182.

Ja 2431 a: below and to the left of the preceding name. - VL 55 b = VL C 38 a.

šwyᶜm Šawîᶜamm.

For the 1st element of this new theophoric name, cf. the Saf personal name šwy, e.g. in CIS 2259.

b: below and to the right of the preceding name. - VL 55 c = VL C 38 b.

bhlm Bahilum. - Cf. TC (911/1-2) and commentary in JaNPIO, p. 27.

Ja 2432: below and to the right of the preceding name. - VL 55 d = VL C 39 a.

ḫyw Ḥayû. - E.g. AM 60.756/3 (cf. JaMAR, II, p. 127).

Ja 2433: to the right of the preceding name. - VL 55 e.

ᵓšrᶜ ᵓAšraᶜ. - E.g. Ja 1024 g/2.

Ja 2434: below Ja 2432. - VL 55 f = VL C 39 b.

ᵓbṣyd ᵓAbṣayad.

For the 2nd element of this new theophoric name, cf. the verb ṣyd "to hunt," e.g. in Ja 2363/2 (see above, p. 31).

Ja 2435: an almost vertical graffito to be read downward, and below the preceding name. - VL 55 g.

↓ yrḥm Yarḥam.

Cf., e.g. Ḥaḍr rḥmm in Wissmann 14 a, instead of "ṣmm (?)" of RyISA (XIX, p. 228). Between Ja 2435 and 2434, there is the figure of an ibex; below and to the left of the present text, there are the figures of two and one ibexes, respectively.

Ja 2436 = TS b + . + RÉS 3881.

TS b = VL 57: stone found in the sand south of the eastern wall of the western bastion of the south gate of Timnaᶜ; broken off on both lateral sides; 163 (in the center of l.1) x 70.5 cm.; thickness: very uneven; about 15 cm. Distance from l.1 to the upper edge: (average) 20 cm., and from l.2 to the lower edge: (average) 29.5 cm. Text: l.1: 163 x 9 (beginning)

to 9.2 cm. (end); space between the lines: from 1.3 (right) to 0.9 cm. (left); 1.2: 161.8 x 9 cm. The stone was originally above RÉS 3566 and, thus, at the eastern end of the western bastion. Cf. the tracing of the first half on pl.12.

RÉS 3881 = TS c = Inge-Beihan 49 (cf. RyISA, IX, p. 124): huge stone in the western end of the western bastion of the southern wall of the south gate of Timnaᶜ; greatest width of the front: 87 cm. Text: 1.1: 192 x 9.5 (beginning) to 8.5 cm. (end); space between the lines: from 1.3 (right) to 0.9 cm. (left); 1.2: 193.4 x 9 cm.

1 [š]ʿhr/ġyln/bn/ɔbštm/mlk/qtbn/wkl/wld/ᶜm/wɔwsn/wkḥd/[wdhsm/wtbnw/bkr/

2 [ḥ]lfn/dśdw/wnmrsww/ḥmrr/wšḥb/ɔbns/wblqs/wᶜḍs/wmrtʾ[s/...

(Continuation of the text)

ɔnby/]wḥwkm/dɔmr/wšmr/qẓr/qyn/ršw/ᶜmm/bny/sḥdt/kl/mbny/wmhlk

.../]bmnšɔ/qtbn/bᶜttr/wb/ᶜm/wb/ɔnby/wb/dt/ṣntm/wb/dt/ẓhrn

1 [Ša]har Ġaylân, son of ɔAbšabam, king of Qatabân, and all the children of ᶜAmm, and ɔAwsân and Kaḥid [and Dahsum and Tabnaw, the first-born of ɔAnbay] and of Ḥawkum, Him of ɔAmar and Šamar, procurator, administrator [and] priest of ᶜAmm, has built and erected the entire construction and the toilsome building of

2 the [g]ate of Śadaw and its checky rooms Ḥamrar. And he has abundantly provided its stones and its hewn stones and its wood and [its] lime [...] due to the bringing of Qatabân. By ᶜAttar and by ᶜAmm and by ɔAnbay and by Dât-Ṣantim and by Dât-Ẓahrân.

L.1: [š]hr/-/qtbn, e.g. RÉS 3688/1. - wkl/-/ᶜm, including the restored section, cf. RÉS 3880/2; for the translation of dɔmr/-/ᶜmm, cf. TC 117642160/2-3 in JaNPIO, pp. 46-47. - sḥdt, cf. the commentary on Ja 1817 (cf. JaMAR, II, p. 83).

L.1-2: mbny/wmhlk [ḥ]lfn, cf. mbny/wmhlk qbrn in VL 9/5, which GhNQI (p. 419) translates as follows: "the execution and the building of the burial-place." mhlk is translated similarly by RyISA (VIII, p. 76: "aménagement" in Groom-Beihan 11 B, and p. 78: "exécution" in Beihan 12 b) and by N. Rhodokanakis: "Ausführung" in RÉS 3880/5-6 and 3881/1 (cf. RÉS, VI, pp. 336 and 337 respectively). However, the expression bny/-/mhlk "he has built - the execution (or, arranging)" of a building is difficult to understand. mhlk is synonymous to mbny; each of these two words characterizes the building itself in a special way. mbny characterizes it as a "construction" and mhlk as a "work carried out with great toil." The meaning of "labor, toil" and "carry out" comes from Ar halaka, 6th form and Syriac halek, respectively. mhlk may be translated "toilsome building."

L.2: [ḥ]lfn/dśdw, cf. hlfn/dśdw/btmnᶜ in RÉS 3691/8 and 3693/4; cf. also hlfn/dśdw in RÉS 3854/10. The present text and Ja 2437 leave no doubt about the ancient name of the south gate of Timnaᶜ. Thus, the expression zrwb/ᶜdw/śdw of RÉS 3854/2, another text from the south gate, refers to the fields outside this gate, therefore, south of the city of Timnaᶜ. - nmrsww: the two known meanings of nmr are unacceptable here; viz. "cheetah" (e.g. Geukens 12/6; cf. JaMAR, I, p.8) and "second in command" (cf. JaSIMB, pp. 338-339). Cf. the Aramaic denominative verb nâmar "to give a checkered or striped appearance" (cf. M. Jastrow, A Dictionary of the Targumim [New York, 1950], p. 914 A). I suggest considering nmr as an

external plural referring to the small square rooms located inside the two bastions of the gate, which flank the entrance itself. - ḥmrr is also the name of a building in RÉS 3858/7, and of a tribe in l.1, 6 and 12 of the same text. - šḥb, cf. Ar šahaba "to pour forth, make to flow or stream blood." Taken in a material meaning applicable to a building, the verb may be translated "to provide abundantly with," that is to say "to bring things with such a profusion that they seem to stream." - ɔbns/-/wmrt[s, cf. RÉS 3880/6 where the two central words are inverted. N. Rhodokanakis' etymology of mrt referring the word to Geᶜez maret is correct (cf. RÉS, VI, p. 336), but his translation of it as "Lehm" can hardly be maintained in the present text because the Geᶜez parallel also means "calx praeparata," which is a very suitable material. GhNQI's argumentation (p. 4), which leads to the translation of the word in VL 1/3 as "limestone," equates mrt and mrd and is contradicted by the fact that the plaque which supports the text and is described in it as bḫt/mrtn, is not made of "limestone" but of "pink marble" (p.1). bḫt/mrtn means "the pure object of this polished stone;" cf. Ar marata "to smooth something" as in the author's argumentation. - bmnsɔ/qtbn is translated "sur réquisition de Qatabân" (cf. G. Ryckmans, in RÉS 3550/5; cf. RÉS,VI, p. 203; "C'est Qatabân qui est réquisitionné," notes the author on p. 204) and "mit dem Aufgebot von Ḳatabān" in RÉS 3880/8 and 3881/2 (cf. RÉS, l.c., pp. 336 and 337 respectively). But the idea of "levy" does not come from the root itself, contrary to BaYUP, who translates the word as "public conscription" (p. 45). The ordinary meaning of mnšɔ is "(military) expedition" (cf., e.g. JaSIMB, p.440 B). On the basis of Ar nāsaɔa, 4th form "to bring into being, make, produce something," mnšɔ may be translated "the bringing."

Ja 2437. - A very badly damaged and broken off stone in situ in the southern wall of the recess located on the western flank of the eastern bastion of the south gate of Timnaᶜ; height: 168 cm. in the center of the block; maximal width: 63 cm. Text: the upper two lines are completely destroyed; l.3 and most of l.4 are damaged, and the last third of l.6-8 is missing. L.3: 49.5 x 6.4 cm.; l.4: 49.2 x from 6.5 (beginning) to 6.2 cm. (end); l.5: 49.3 x from 6.3(beginning) to 6.4 cm. (end); l.6: 31.9 x 6.7 (beginning) to 6.5 cm. (end); l.7: 31.5 x from 6.3 (beginning) to 6 cm. (end); l.8: 29.8 x from 6 (beginning) to 6.2 cm. (end). The text does not belong to the VL collection. Cf. the tracing on pl. 12. - TS k.

2 .../bny/wsḫ]
3 dt/kl/mhlk/wmbny/ḫ
4 ⌜lfn/dśdw/wnmrsww
5 glm/bn/šrsm/ᶜd/fr⌝
6 ᶜm/btḫrgm/ḫ[rgs/mr]
7 ɔ s/š ḥ r/[ġ y l]
8 n/m lk / q[t b n]

2 ... has built and er-]
3 ected the entire toilsome building and the construction of the ga-
4 te of Śadaw and its checky rooms
5 all together from foundation to
6 top according to an order [which has] gi[ven him] his
7 [lor]d Šahar [Ġayl-]

8 ân, king of Qa[tabân.]

Ja 2436 and 2437 have in common the same palaeography. - The letters of l.7 and 8 are more spaced from each other than those of the preceding lines.

L.5: the text was written by the contractor, whose name is completely destroyed, appointed by the king Šahar Ġaylân. This information contradicts BaYUP's translation of glm as "as a private property forever" (pp. 27, 48 and 96; cf.also GhNQI, pp. 419 and 421 in VL 9/3). It is obvious that the contractor could not possibly have thought of building the south gate "as [his] private property forever." The translation of the word as "all together," which is maintained in JaMAR, II (p. 132, in AM 60.1284/3), is perfectly suitable in the context: the contractor states that he has built the whole of the gate.

L.6-7: bthrgm/ḥ[rgs/mr]ɔs, cf., e.g. bthrg/ɔmrɔs in VL 1/4 and the verb ḥrgs in l.1 of the same text.

Ja 2438. - A truncated cone probably in limestone, with a dedicatory inscription engraved on its circular surface; cf. the tracing of the squeeze on pl. 12. - VL 60 = VL C 59.
Text: l.1: 24.4 x 2.1 cm.; l.2: 24.9 x 2.1 cm.; l.3: 23.4 x 2 cm.; space between the lines: from 0.3 to 0.4 cm.

1 ʿqrbn/ddrɔn/sqny
2 ɔnby/šymn/ḥgkm/
3 tkrbs/lbns/twbm

1 ʿAqrabân, he of (the group) Daraɔân, has dedicated to
2 ɔAnbay Šaymân, as
3 he has assigned [it] to Him for his son, Tawbum.

ʿqrbn is a well-known Sab name (cf., e.g. JaSIMB, p. 411 B). For ʿqrbn/ddrɔn, cf. ʿqrbm/ddrɔn in TC 1306 (cf. JaNPIO, p. 53). - ḥgkm, e.g. RÉS 3693/4-5. For the entire expression, cf. ḥgn/tkrbs/lwlds in Ja 347/4-5 (cf. JaPEHA, p. 192). - twbm, e.g. Ja 284/1.

Ja 2439. - An inscription on a limestone from Wâdî Kariš, which runs about 2 kil. in a straight line west of ɔImʿadîyah; cf. the tracing on pl. 12. - VL 61.

1 /bɔdn/ʿm/dẓrm/ʿbdk/ɔlšwʿ
2 /rmln/wnhbn/ḥbšy/ydʿ
3 ɔb/mlk/qtbn/wbšw[ʿ]

1 In submission to ʿAmm, Him of Zarum, thy servant, ɔIlšuwaʿ
2 [of the family] Ramlân, and Nahbân, the two collectors of Yadaʿ-
3 ɔab, king of Qatabân, and in compli[ance.]

The formula is very close to that of Ja 367. - ʿm/dẓrm, Ja 878/2. - ɔlšwʿ, new theophoric name composed of two well-known elements. - rmln is also a family name in Sab RÉS 5095/2. The word divider preceding the name is engraved on top of ʿ of šwʿ, and the two letters, šw, although still legible, have been hammered out. These three letters seem to belong to the first engraving of ɔlšwʿ because the finely engraved lines above and below the letters do not even reach the left side of š at the end of l.1, but they are protracted to the right extremity of l.2.

Probably dissatisfied by his own work at the beginning of 1.2, the worker added šwc at the end of 1.1, hammered out šw of 1.2 and engraved a word divider on top of c of the same line. - nhbn, Ḥaḍr Ja 1001. - ḥbšy is known as a nisbah (e.g. JaSIMB, p. 436 A) and a personal name (Ḥaḍr Ingrams 1/5). Here, cf. Ar ḥabasa "to collect" and ḥubâšat "what is collected." - ydcʾb/mlk/qtbn might well be ydcʾb/ynf/yhncm of RÉS 3962/7-8 (see below, the appendix). - wbsw[c]: the restoration is hypothetical. The three discarded letters at the beginning of 1.2 have nothing to do with the end of 1.3. The engraver had plenty of free space above w had he wished to engrave the last c. In my opinion, the letter was simply forgotten.The hypothesis of the stone being broken off after the engraving is unacceptable.The set-up of the letters is perfectly adapted to the present shape of the stone,and the patina of the left-hand side is identical to that of the other sides. Cf. šwc "train" (cf., e.g. JaSIMB, p. 448 A) and šayyic "sharer, partner." The word indicates the consequence of ʾdn of 1.1, viz. submission generates obedience, that is to say the man who submits to someone follows him. The word may thus be translated "compliance."

Ja 2440. - A limestone proscynema with the representation of a human face, of the type of TC 1574 (cf. ClASAN, pl. 36); length of the lower edge: 20.7 cm.; cf. the tracing on pl. 13. - AM 263 d = VL 62 = VL C 30.

cmkhl/dt/ġrbm cAmmkahil, she of (the group) Ġarbum.

cmkhl, e.g. RÉS 3902, no. 23 b (cf. also JaPEM, p. 101). - ġrbm, cf., e.g.JaPEHA, p. 231 B.

Ja 2441. - A proscynema of yellowish alabaster, of the type of TC 1773 (cf.ClASAN, pl. 72); length of the lower edge of the base: 6.7 cm.; cf. the tracing on pl. 13 (Ja 2441, 2442 and 2443 were photographed together). - AM 243 a = VL 63 = VL C 28.

cbdm	1	cAbdum,
dkrs	2	he of (the group) Kirs.

cbdm, e.g. TC 1315 (cf. JaNPIO, p. 53). - dkrs, VL 1/2.

Ja 2442. - A proscynema of yellowish alabaster, of the type of TC 1871 (cf.ClASAN, pl. 73); length of the lower edge of the base: 8.7 cm.;cf. the tracing on pl. 13 (see the remark on Ja 2441). - AM 243 f = VL 64 = VL C 26.

qynm	1	Qaynum
dmrn	2	[of the family] Damrân.

qynm, Ja 215/1. - dmrn, Ja 321.

Ja 2443. - "Miniature incense burner from Beihan;" the perfume pan is missing;the lower right corner and the center of the upper edge of the front are broken off; measurements taken from pencil rubbings: front: 5.5 x 4.6 cm.; 1.1 and 2: 4.2 x 1.9 cm.; cf. the tracing on pl. 13 (see the remark on Ja 2441). - VL 65.

bśr/	1	Baśar
yġl/	2	[of the family] Yaġul.

The text is crudely engraved, and a finely traced line rums above 1.1. - bśr, cf. the name of a temple bśrm, e.g. in AM 60.1477/1 (cf. JaMAR, II, p. 134). - ygl is known as an epithet of cttr, e.g. in Ja 122/2.

Ja 2443 bis. - A "small alabaster? incense burner" without the pan, re-used as a funerary proscynema to be put on top of a grave; cf. the tracing made from pencil rubbings on pl. 12. - VL 65 bis.
Measurements of the block: 2 3/4" x 1 7/16"; thickness: 2 1/8"; the recess is found at the bottom of the block; dimensions of the recess: 2" x 1 5/16", and depth: from 3/16" to 5/16".

thtkn Tahtakân.

This name was known only as that of a group, e.g. in TC 1028/1 and commentary in JaNPIO, p. 40.

Ja 2444. - Base of a proscynema in slightly brownish alabaster; cf. the tracing on pl. 13. - VL 66.
The following measurements are from M.D. Van Lessen. - Front: 8.65" x 3.4" (left) and 3.3" (right); the two lower panels are 1" high each, and the recess between the panels is .2" wide. Inscription: letter width: .15". - Top: 8.65" x 5" (on the left side and for the next 5.5" of the stone) and 6.38" (on the right side and for the next 2.85" of the block). The central cavity is 3.1" (front) and 3" (back) long, 1.1" deep, and is at 2.8" and 2.65" from the right and left edges, respectively. The frontal surface of the cavity shows traces of cement, which secured the plaque inserted into the cavity. The original width of the cavity was 1.25" (right) and 1.35" (left). "It would appear that [the former owner] had been trying to fit a stele into the recess by chiselling away the rear edge with a cold chisel of about 1/2". All ancient chisel marks are made from a spike chisel"(V.L.). The section removed by this recent work is .45" wide on the left and .4" on the right. - Bottom: 8.8" (front) and 8.25" (back) x 5.25" (left) and 7" (right); there are traces of cement on this side of the base.

mqf nbṯ>l/ Votive object of Nabaṯ>il.

The upper panel was hollowed out to make the text in relief. The set-up of the first three letters, which is kept in the following letters, indicates that a word divider was planned after mqf. Had it not been forgotten, l would have been immediately adjacent to the left edge of the hollowed section. But, it was forgotten. Therefore, too much empty space existed between l and the left edge. Because the section was hollowed out, there was nothing the carver could do, except to use the left edge of the hollowed section and by adding a vertical stroke to its right, he traced a word divider, but the inside of it is plain and not hollowed out. - nbṯ>l, e.g. Ja 183.
For the interpretation of mqf as a votive object, cf., e.g. JaPEHA, pp. 206-209. The following remarks dealing with G. Ryckmans' view on the matter (cf. E. Gräf, Festschrift Werner Caskel [Leiden, 1968], p. 259) complement JaMAR (II, pp. 9-10), who discusses M. Höfner's interpretation of the word mqf.
G. Ryckmans studies the "pierres appelés q y f, m q f qui étaient originairement des pierres cultuelles autour desquelles se faisait le circuit (ṭawâf), encore en usage à la Kaᶜba de la Mekke;" the author summarizes his theory in these words: "Le q y f - m q f n'est que rarement un autel. Sa principale caractéristique est, comme l'indique son nom, de servir de pivot aux circuits qui se déroulent autour de lui."
At least in my opinion, it is unreasonable to suggest some kind of ritual in which an individual would circle around small objects, such as Ja 362-366. The measurements of Ja 362 are less than 10 cm. long, 7 cm. high, and less than 2 cm. thick. A stone of such small dimensions could "servir de pivot aux circuits qui se déroulaient autour de lui" provided that the persons engaged in that ritual originate from Lilliput. It should be noted too that, according to his pseudo-scientific

method, G. Ryckmans does not even mention the existence of Ja 362-366, which were published in 1952, and he hides from his reader a very important information, viz. the actual size of these mqf. Furthermore, Ja 2444 is not much larger than Ja 362 and about half the size of Ja 363. dn/qf/ʾrḍm introduces Ja 2361, and this text deals with the royal partition of the land and the taxes imposed upon the lease-holders. Not a single religious activity is recorded in this text, and it would also be unrealistic, at least in my opinion, to even imagine some kind of ritual involving the circling around J. Ḥudrâ. Finally, there cannot be any doubt that CIH 392 is by far the most important item in G. Ryckmans' argumentation, in which it occupies more than three full lines of his text, viz. "La pierre CIH 392 est une borne-frontière (w ṯ n), dont l'érection est exprimée par le verbe q y f.Un oracle d'Almaqah ordonne au dédicant 'd'immoler auprès de cette pierre, une fois par an une victime sans tache, mâle ou femelle'."
Two remarks are needed on the preceding translation of l.8-10 of the text. The translation of ṣḥḥ in "sans tache" is incorrect; the adjective means "healthy, free from disease," which is an entirely different thing. The translation gratuitously reverses the order of the last two adjectives; it should be "femelle ou mâle."
The decisive objection to G. Ryckmans' use of CIH 392 is that he transfers the emphasis from wtn to qyf to suit his own theory on the latter. It is indeed at the wtn that the sacrifice should take place. The text reads [l/]ydbḥn/wtnn (l.8), and not [l/]ydbḥn/(m)qfn.

Ja 2445. - A limestone base of a proscynema; the right side of the front is damaged, and both the back and the right edge of the upper side are broken off; length of the lower edge of the front: 18.8 cm.; cf. the tracing on pl. 13. - VL 67.

ʾbyṯʿ/yḥṣbḥ ʾAbyaṯaʿ [of the group] Yuḥaṣbiḥ.

ʾbyṯʿ, e.g. Ja 192/1. - yḥṣbḥ, e.g. RÉS 4976/2.

Ja 2446. - A proscynema in yellow alabaster "made up from two matching pieces (Aden 243 b and 243 c in the Aden Museum register)" (V.L.); cf. the tracing of the base on pl. 13. - VL 68 = VL C 25.
Base: 4 1/4" x 3.8", and height: 3.6". - Upper plaque of yellow alabaster turning to reddish: 2.85" x 4.15", and height: 9.7". The measurements are from M.D. Van Lessen. For the shape of the plaque, cf. TC 1521 (cf. CIASAN, pl. 76).

ṣbḥkrb	1	Ṣabaḥkarib
ṯd ʾm	2	[of the group] Ṯadʾum.

ṣbḥkrb, e.g. Ja 212. - ṯdʾm, e.g. AM 60.814 A/2 (cf. JaMAR, II, p. 128).

Ja 2447. - A rock from the country of Mukérâs; width: about 29.5 cm.; all tracings are in heavy festoons; cf. the tracings on pl. 13. - VL 69.

a: mrm/ Maram. - The name (e.g. Ja 2358) is engraved below the figure of an ibex.

b: to the right of the hind legs of the ibex.

rʾl/ʿ	1	Râʾil,
f/mlm	2	augur of Malûm.

rʾl is found once in Saf, LP 36. - ʿf, cf. Ar ʿâfa (i) "to augur from the birds; devine;" here the present participle. - mlm, e.g. Sab Ja 2163 (cf. JaLSTI, p.103).

Ja 2448. - A circular dish from Timnaᶜ; "dimensions are 6 ins. deep and 7.5 ins. across and it is made of some crystalline rock; there are three feet on the bottom and the height is 2.1 ins." (V.L.); the personal name is engraved on the lateral side and measures 6.4 x 4.2 (r) to 3.5 cm. (m) on the pencil rubbing; cf. the tracing from the color photograph on pl. 13. - VL 70 = VL C 60.

rndm Randum. - Cf. the incense name rnd, e.g. in Ja 397 A.

The vertical section of the upper ridge is a convex halfcircle, and the bottom edge of the cavity is slightly rounded. The inside edge of the back section of the rim can hardly be seen because of the roundness of the edge and is not shown on the tracing. The bottom line of the back section of the cavity is slightly visible and is shown on the tracing.

Ja 2449. - A bead seal from Timnaᶜ with a dextrograde name; the bead is bluish with five dark horizontal stripes; cf. the facsimile on pl. 13. - VL 71.

The inscribed surface is slightly convex and measures 7 x 8 mm. There are two horizontal groves flanking a protuberance which is in the horizontal axis of the bead and shows eight vertical groves. The two sections of the name are engraved on either sides of the central protuberance, starting at the bottom of each horizontal grove. The width of the lateral side is 2.5 mm.; the side opposite to the engraved surface is strongly convex so that the width of the bead is 4 mm. in its center.

--> ʾn 1 ʾAn-

--> ʿm 2 ʿam.

Cf., e.g. Ḥaḍr Yaṯûf 35 a (cf. JaDSA, V, p. 294).

Ja 2450. - A rectangular (1 x 1.3 cm.) bead seal in alabaster "said to come from Marib. It is attached to a necklace composed of beads from South Arabia and Cyprus" (V.L.); cf. the facsimile made from a wax impression on pl. 13. - VL 72.

ḥmd Ḥamd.

The letters form a monogram, which is engraved below the elliptical solar disk. Cf. the Sab feminine personal name in Fakhry 76/3.

Preliminary note on Ja 2451-2453. - These rock inscriptions were photographed near Nejd Marqad, which lies at 15°01' N - 45°35' E.

Ja 2451; cf. the tracing on pl. 13. - VL 73.

mᶜdʾl Maᶜadʾil. - E.g. Ja 224/1.

Ja 2452: graffiti engraved on an isolated boulder; cf. the tracings on pl. 14. - VL 74.

a: in the upper center.

mlq Maliq.

Cf. in Saf, e.g. CIS 1140 (cf. JaSN, p. 81, note 122).

b: to the left of text a.

ḥṣr Ḥaṣir. - Cf. the Saf clan name in JaS 82 a.

c: below and to the right of text a.

ḥsy Ḥasay.

Cf. the noun in RÉS 2645/1 (cf. JaMAR, II, p. 32) and the Saf personal name bḥsy in LP 496 (cf. JaSN, p. 137).

d: immediately to the left of the preceding name.

ᶜmᶜly/dyfyd ᶜAmmᶜalay, he of (the group) Yafîd.

yfyd, cf. Ar fâda (i) "to go away, depart."

e: below texts c, d and b.

/myfᶜm/dmḥrtm/	1	Mayfûᶜum, he of (the group) Maḥraṯum,
/ḥfr/ḥwdn/	2	has buried Ḥawdân
/ḥbny/	3	[of the family] Ḥabnay.

myfᶜm, e.g. Ḥaḍr CaTh 17 b/1. - mḥrtm is known as the name of a Sab city in RÉS 3946/2. - ḥfr "to hollow" (e.g. Ḥaḍr Ja 885/1); here, the verb has the same meaning as Liḥyanite JsaT 427 (see below, the appendix). - ḥwdn, cf. the Tham personal name ḥwdt in Hu 215/1. - ḥbny, cf. the Ḥaḍr names of a person ḥbnm in CaTh 69 b/1, and of a clan ḥbnn in Ja 959/3.

f: an aslant graffito engraved below and to the right of text e.

↙ ᵓlqśm ᵓIlqaśam.

The two vertical elements of ś are separated from each other. ś instead of ṯ is another example of the Ḥaḍr influence; cf. the Ḥaḍr names qśmᵓl in Weigall 2 (cf. JaSIMB, p. 103 A) and qtmᵓl (e.g. JaPRER, p. 48).

Ja 2453; cf. the tracing on pl. 14. - VL 75.

fndṣm Fanidṣamm.

For the 1st element of the name, cf. Ar fanida "to err, commit a mistake or mistakes." For the 2nd element, cf. JaPRER, p. 49, and Ar ṣamm "misfortune, calamity."

Preliminary note on Ja 2454 and 2455. - These graffiti come from Ṭarf as-Sâq in the Wâdî Beiḥân; cf. the tracings on pl. 14. The tracings of Ja 2454 were made from my own Kodachrome taken March 28, 1950.

Ja 2454 a: to the right; 20 x 8 cm. - WB 2-104 c = VL 76 a.

drmt Darmat. - E.g. Ja 123.

b: above and to the left of text a; 18 x 8 cm. - WB 2-105 a = VL 76 b.

nᶜmn Naᶜmân. - E.g. AM 60.1041 or 60.1294 (cf. JaMAR, II, p. 130).

c: to the left of text b; 18 x 12 cm. - WB 2-105 b = VL 76 c.

ᶜy	1	ᶜAyyah. - Cf. the Saf verb ᶜh "to suffer a calamity" in CIS 223 (cf. JaSN, p. 92).
h	2	

d: to the left of text c; 51 x 13 cm. - WB 2-105 c = VL 76 d.

qsmm šᶜ Qasmum was accompanied [here].

qsmm, cf. the Sab clan name qsmlt in Ḥimâ/12. - šᶜ, cf. the active voice in Ḥaḍr

al-Ġurâb 5/1 (cf. JaDSA, V, p. 296).

e: a slightly aslant graffito engraved below the end of text c; 13 x 7 cm.; between these two texts, there is the figure of an oryx. - WB 2-105 d = VL 76 e.

hgrm Hagarum.

Cf. Ar hajar "fetid breath which sometimes accompanies the cough."

Ja 2455 = VL 77.

klɔyt Kalaɔyat.

Cf. the Sab noun klɔ "two" and "pasture" (cf. JaSIMB, p. 438 B).

Ja 2456. - A Ḥaḍr inscribed limestone block broken off on the lateral and lower sides, originating from Šabwat; 17 1/2" x 11" (V.L.); cf. the tracing on pl. 14. - VL 78 = VL C 63 = BM 132613 (1959-5-9, 3) (cf. C.B.F. Walker's letter of December 7, 1971).

1 .../ɔbɔ]rhn/yḥrm/wmḥrmm/wɔḥrm/⌜bh⌝[grhn/šbwt/...

2 ...]dm/wbnmw/hlf/sṭwhn/ɔd[/...

3 ...š]bwt/wmḥrmhn/wmṭrhn[/...

4 ...ᶜt]⌞tr/⌟....hn/wḥ[...

1 ...] the [wel]ls Yaḥram and Maḥramum and ɔAḥram in [the] ci[ty of Šabwat...

2 ...] .. and from the country of the stagnant ponds to [...

3 ... Ša]bwat and the temple and the irrigated field [...

4 ... ᶜAt]tar the [....] and .[...

A section of the bottom line of the stone and the lower extremities of four letters of 1.3 are not to be found on the tracing because the bucranium VL A 1 was in front of the inscription at the time of the photograph.

L.1: ...]rhn: the restoration of ɔbɔ]r remains hypothetical; the word qbr is excluded by the context. - yḥrm is a personal name in Qat Ja 304/1. - mḥrmm is the Sab name of a country in RES 4176/6. - ɔḥrm, e.g. the name of a house in Ja 564/31. - The upper third of the last two letters is badly damaged. The space between the first two strokes makes it certain that they belong to the letter b, and the bottom of the cup of h is still recognizable on the photograph.

L.2: bnmw, e.g. Ja 1007/2; the enclitic -mw is less frequently used than its defective writing -m. - sṭw, plural of the qtlw form of sṭ, cf. Ar sawṭ "a remaining portion of water, or of a pool of water left by the torrent."

L.3: mṭr, cf., e.g. JaSIMB, p. 440 A.

Ja 2457. - A text engraved on a stone found at Ḥuṣn ɔAmm Ṣulibat dî Mirrân, cf. the facsimile on pl. 14. - VL C 1.

ɔAmm Ṣulibat is "situated in the Wadi Abadān in the Upper Aulaqi Sultanate, on a hill in the middle of a ruin field and is constructed of ancient stones. Dhi Mirrân is the name given to this area of ruins" (V.L.); see "al-Silabah" about 12 kil. souhwest of Nisab on the map Series K 563, ND-38-7; Edition 6-GSGS.

1 rydɔl/wyšfɔl/nᶜmwd/dtw/drḥn/šɔmw/wbrɔ/w

2 ẓrb/bythmy/grl/wɔḫṭbs/wṣrḥtsww/wɔmtᶜsm

3 wnfshysm/klsm/glm/bḥg/ɔnby/wɔl/tᶜly/bᶜttr

4 /wᶜm/wɔnby/wbšmm/ytᶜn/wḥrmn/wbdt/ṣntm/wb

5 mrɔsm/wrwɔl/ġyln/yhnᶜm/wɔhhsww/ɔmlk/qtbn

1 Raydɔil and Yašafɔil [of the family] Naᶜamwadd, the two men of [the clan] Darḥân, have bought and constructed and

2 secured title to the house of them both, Garal, and its workshops and its upper rooms and their guest rooms

3 and their roof terraces, all of them together, according to the law of ɔAnbay and ɔIl Taᶜalay. By ᶜAttar

4 and ᶜAmm and ɔAnbay and Bašamum Yataᶜân and Ḥarmân and by Dât-Ṣantim and by

5 their lord, Warawɔil Ġaylân Yuhanᶜim and his brothers, the kings of Qatabân.

VL C occupies two pages facing each other in the notebook; a number indicates the beginning of the first four lines; the copyist himself corrected /d? in l.2 to ṭ. VL C contains a few errors which can easily be corrected. The corrections involve data which are so well known that they must be considered as certain; therefore, they are not put between parentheses in the transliteration.

L.1: rydɔl, cf. the well-known rydn and also rydm, a Ḥaḍr personal name in Ja 943. - ysfɔl, e.g. Ḥaḍr Ja 972/1. - nᶜmwd, CIH 330/1. - dtw is normally a plural; here, as in Ja 119/1, it is a dual.

L.2: bythmw is the only presence of a Sab pronoun in the text. - grl is known as a personal name in HI 2 B (cf. JaIHBH, p. 337 A).

L.3: ɔmtᶜsm: RyISA (IX, p. 117) translates the word as "objets mobiliers" on the basis of Ar matâᶜ (not mâtaᶜ) "household goods, utensils and furniture." This interpretation is difficult to accept because, here as in Groom-Beihan 19 a and RÉS 3962 (see below, the appendix), ɔmtᶜ is a part in a series of words, each of which indicates a section or building of a house, and all of them depend at least on two verbs, among which is brɔ "to construct." It seems obvious that nobody "constructs" "household goods." I therefore suggest referring mtᶜ to Datînah matîᶜ "guest" (cf. LaGD, p. 2675) and translating the word as "guest room." - ɔl/tᶜly, cf. JaMAR, I, pp. 16-17.

L.4: bšmm, e.g. TC 1335/6 (cf. JaNPIO, p. 54). - ytᶜn is here a divine epithet which most probably is the name of a temple consecrated to the god. - ḥrmn, e.g. RÉS 311/4.

L.5: wrwɔl/ġyln/yhnᶜm, e.g. Ja 122/6. - ɔhhsww, AM 736/9. In this text and here, ɔh introduces a plural.

Preliminary note on Ja 2458-2462. - These texts were found in Ḥeid Abu Binaᶜ, "northeast of Nisab and northwest of" Ja 890 and 891 (V.L.); cf. the facsimiles on pl. 15.

Ja 2458 = VL C 5.

yrɔb/ 1 Yarɔab

mtᶜm 2 [of the group] Mataᶜum.

Compare yrɔb/wmtᶜm of Sab Ja 841/1 (cf. JaSIMB, p. 249 A).

Ja 2459 = VL C 6.

ʾlʿhr/yhṭʾl ʾIlʿahir [of the family] Yahîṭʾil.

ʾlʿhr, e.g. CIH 980/4; for some remarks on this text, cf. JaMAR, II, p.30.-yhṭʾl: for the verbal element of this new theophoric name, cf. Ar hâṭa (i) "to shout, create an uproar."

Ja 2460 = VL C 8.

hlʾy Halʾiy. - Cf. Ar laʾâ (i),4th form "to be in misfortune."

Ja 2461 = VL C 11.

ʿmyśʿ 1 ʿAmmyaśaʿ

Wasm śʿlbm 2 Wasm [of the group] Śaʿlibum.

In both names, the Ḥaḍr influence is shown by ś instead of t. - ʿmyśʿ, cf.,e.g. JaIRM, p. 309 and note 3. - The wasm is well known in Ḥaḍr (cf. JaPRER, p.47,fig. 2, A I 5 b). - śʿlbm, also a clan name in Ja 2371 (see above, p. 34).

Ja 2462 = VL C 13.

yrm Yarum. - Cf., e.g. JaSIMB, p. 409 B.

Preliminary note on Ja 2463 and 2464. - These two rock inscriptions in cartouches were copied at Marawaha (cf. Ja 1268); cf. the facsimiles on pl. 15.

Ja 2463 = VL C 18.

ʾlʿm/dʿtb 1 ʾIlʿamm, he of (the group) ʿÂṯib,

bʾdn/ʿmdʿtl 2 in submission to ʿAmm, Him of ʿÂṯil.

ʾlʿm, e.g. Ja 868/1 and JaIRM, p. 312 and note 6. - ʿtb, cf. the personal name [ʿ]tbm in RÉS 3902, no. 59/1 (cf. JaMAR, II, p. 138). - ʿm, but ʿb in VL C. - ʿtl, cf. the Sab clan name ʿtlm in Ja 661/2.

Ja 2464 = VL C 19.

mrsbʾl/dtm 1 Masrabʾil, he of (the group) Tamm,

bʾdn/ʿmdʿtl 2 in submission to ʿAmm, Him of ʿÂṯil.

mrsbʾl, cf. the noun ʾsrb "sheep" in Ja 2353/7 (cf. JaMAR, II, pp. 86-87), and Ar masrab "a place of pasture." VL C shows a word divider before ʾl of the name.- tm, cf. the Sab personal name in Ja 2194 (cf. JaLSTI, pp. 108-109). - The small stroke crossing the horizontal line of b of bʾdn in VL C and the word divider before ʾl of msrbʾl are certainly adventitious.

Ja 2465. - A proscynema of the type of Ja 2442; cf. the facsimile on pl. 15. - VL C 27.

ʾbytʿ/ḍmrn ʾAbyaṯaʿ [of the group] Ḍamrân.

Ja 2466. - A proscynema of the type of TC 1386 (cf. ClASAN, pl. 39); cf. the facsimile on pl. 15. - VL C 29.

mʿdkrb/ḏġrbm Maʿadkarib, he of (the group) Ḏarbum.

VL C characterizes the antiquity as a "stele," as in Ja 2440, and adds the

drawing of the eyes, as in TC 1366. - mᶜdkrb, e.g. Ja 303. - ġrbm, cf., e.g. JaPEHA , p. 231 B.

Ja 2467. - A complete proscynema; cf. the facsimile on pl. 15. - VL C 31.

tbᶜkrb/zᶜlt Tabaᶜkarib [of the group] Zaᶜalat.

tbᶜkrb, e.g. Ja 217. - zᶜlt, cf. the Ḥaḍr personal name zᶜl in Yatûf 27/1 (cf. JaDSA, V, pp. 293-294) and the Sab divine epithet zᶜln (cf. JaMAR, II, pp. 14-15).

Ja 2468. - Two large rock inscriptions next to each other; cf. the facsimiles on pl. 15. - VL C 34.

The interpretation of this group of letters is based on the following three considerations. 1) The contents of text a are determined by both the single tracing of five letters and their symmetrical set-up. 2) The four letters of text b are in double tracing. 3) It is difficult to take as another graffito the series of designs on either sides of r of text a/2.

a: wb 1 Wabbum
wr^{m} 2 [of the group] Waram.

wbm, cf. Ar wabba "to prepare to charge, or make an assault, in the battle." - wrm is known as a Saf personal name in CIS 4871.

b: mt 1 Mayt
dl 2 [of the group] Dawl.

mt, Ḥaḍr Yatûf 7 c/1 (cf. JaDSA, V, p. 289). - dl is a clan name in another rock inscription from the country of Mukérâs, Ja 1323: ddl; cf. also the Saf name in CIS 572 (cf. JaSN, p. 50, note 46).

Ja 2469. - A boustrophedon rock inscription; cf. the facsimile on pl. 15. -VL C 42.

ydᶜɔb/dbyn/bn ←-- 1 Yadaᶜɔab Dûbayyin, son of
šhr/mlk/qtbn --→ 2 Šahar, king of Qatabân.

E.g. RÉS 3878/1.

Ja 2470. - A rock inscription; cf. the facsimile on pl. 15. - VL C 46.

1 hwfᶜm/dmḥḍrm/wbn/qḥlwm/wwhbɔl/
2 bn/yhṣbḥ/wzydɔl/dbrɔ/tqdmw/wsᶜ
3 šq/wshlk/ldt/ẓhrn/wsfly/kl/ᶜšq/
4 ...].r... m/kwnw/mᶜhd/s
5 ...]⌞g/m⌟.

1 Hawfᶜamm, he of (the family) Maḥḍarum and of (the group) Qaḥlawum, and Wahabɔil,
2 son of Yuhaṣbiḥ, and Zayadɔil, he of (the group) Bariɔ, have directed and labored
3 and done the hard work for Dât-Ẓahrân and Saflî all labor
4 ...]....., [who] were the sworn men of Sa-
5 ...

L.1: d- /wbn/-, cf. the formula O in JaPEHA, pp. 20 and 22. - mḥḍrm, e.g. Ja 364/2. - qḥlwm, e.g. Ja 260/2. - whbʾl, e.g. RÉS 3566/29.

L.2: yhṣbḥ, e.g. RÉS 3566/26. - zydʾl, e.g. RÉS 3566/25. - brʾ, Ja 1603/1-2 (see above, p. 19).

L.2-4: tqdmw/wsʿšq, e.g. RÉS 3689/12, and tqdmw/-/wshlk in RÉS 3534/2; for shlk, cf. the commentary on RÉS 3534/3. shlk/-/kl/ʿšq, e.g. RÉS 3552/2. - ldt/ẓhrn/wsfly, compare d[t/ḏdrn/bʿlt] sfly in Sab Ja 855/2-3 (cf. JaSIMB, p. 271). - mʿhd, e.g. Ja 408 n/2 (cf. JaDSA, I-II, p. 322).

Ja 2471. - An "inscribed limestone approx. 12" x 9" found at Hijjar [Ḥenû az-Zurîr] and in possession of Lt. Cameron" (V.L.); cf. the facsimile on pl. 15. - VL C 51.

ʿqrbn/wnʾdm/ḥḍr	1	ʿAqrabân and Naʾdum [of the family] Ḥaḍr-
m/ḏw/frṣṣm/	2	um, the two men of(the group) Farṣaṣum.

nʾdm, e.g. RÉS 4116/1-2. - ḥḍrm, e.g. KM my no. 275/2 (cf. JaMAR, II, p. 126).- ḏw, e.g. Ja 340/1. - frṣṣm, e.g. Ja 483/2.

Ja 2472. - A stone belonging to the western wall of the building of RÉS 3643; cf. the tracing from my photograph on pl. 15. - WB 3-61 = VL C 55. Stone: 55 x 40 cm. - The text measures 37.5 x 28 cm. and is engraved in a rectangle (45 x 31.5 cm.), as in Ja 2364 (see above, p. 31).

ysl Yasil. - Cf. the name of a temple in RÉS 4274/2.

Ja 2473 = Ja 341 + VL C 61.

For Ja 341 = TC 1174, cf. JaPEHA, pp. 183-184, and photograph in CIASAN, pl. 85.

VL C 61: "inscription on a broken plinth 7 1/2" x 5 3/4". The plinth has four sinkings on the top" (V.L.); cf. the facsimile on pl. 16.

1 sknm/wyšrḥʿm/bnw/ʾlʾ[w]///hb/ḏtḍʾm/sqnʾyw/ʾnbyʾ

2 šymn/ʿd/rṣfm/ṣlmy/ḏh///bn/bḏtm/tkrbs/rtḏw/ʾ

3 nby/ʾnfssmy/wʾʾḏnsmy/ ///wbnysmy/ʾlwhb/wʿmkrb

4 wkl/ʾwldsmy/wʾqnysmyʾ/ʾ///ʿbʿttr/wb/ʿm/wb/ʾnby/wb

5 [ḏt/]ʿṣntʿm/wbḏt/ẓhrn/wb/ʿmrʿ///[ʾ]hmy/hwfʿm/yhnʿm/mlk

6 ʿqʿ ʿtʿ ///[b] n

1 Saknum and Yašraḥʿamm, the two sons of ʾIl[wa]hab, him of (the group) Ṭadʾum, have dedicated to ʾAnbay

2 Šaymân, in Riṣâfum, these two statues in bronze with what he had assigned to Him. They have entrusted to the care of

3 ʾAnbay the persons of them both and the understanding of them both and the two sons of them both, ʾIlwahab and ʿAmmkarib,

4 and all the children of them both and the slaves of them both. By ʿAttar and by ʿAmm and by ʾAnbay and by

5 [Dât-]Ṣantim and by Dât-Ẓahrân and by the lord of them both, Hawfʿamm Yu-

han^{c}im, king of

6 Qata[bâ]n.

The top of the original had four pairs of mortises to accommodate four statues. The set on the extreme right is well attested (cf. JaPEHA, p. 183); so are the two sets on the left half of the stone, VL C 61. The fourth set was located on the left extremity of the right half, Ja 341; "only a trace of one of the mortises for the statuette on the left is preserved" (cf. ClASAN, p. 96 B); the other mortise of this set must have been located above ⌜l⌝[w] of >l[w]hb of l.1. The four statues were representing the two subjects of the inscription and their two sons listed in l.3. Furthermore, all the characteristics of the Qat dialect, especially the pronouns -s and -smy which is repeated five times, do not exclude the presence of the Sab pronoun -hmy in l.5.

L.1: ṯd>m, e.g. Ja 293/2. - L.2, cf., e.g. Ja 349/2-3. - L.5-6: hwf^{c}m/yhn^{c}m/mlk qt[b]n, cf. Ja 2361/1-2. The upper extremities of the first two letters of qt[b]n can still be seen on the photograph.

Ja 2474. - An "alabaster funerary plaque of a man represented from the waist up only. He is nude except for two bracelets on each wrist and holds up his right hand in salute or blessing and has his left hand across his chest holding a branch of wheat ears; measurements 8 3/4" x 12"" (V.L.); cf. the facsimile on pl. 16. - VL C 62.

wd^{c}t/ṯbw Wad^{c}at [of the group] Ṯabaw.

The type of the figure is well known; cf., e.g. BM 130880 (cf. JaMAR, II, pp.40 A and 43). - wd^{c}t is a feminine name in Ja 353/1. - ṯbw, e.g. AM 60.660/2 (cf. l.c., p. 123).

RÉS 2633 = 5091 = VL 79. - M.D. Van Lessen's photograph is strongly aslant, focused as it is on the monograms engraved below and to the left of the text; consequently, more than the right half of the inscription cannot be read on the photograph.

Preliminary note on RÉS 3534 and 3550. - RÉS 3534 and 3550, which is 6 cm. above the first, are engraved on the top side, which is sloping down westward, of a boulder located at the western end of Wâdî Mablaqat. For some palaeographical and historical remarks on the texts, cf. my volume entitled La paléographie sud-arabe de J. Pirenne (Washington, 1957), pp. 30-31, 33, 36, 99-102, 167-169 and 190.

RÉS 3534 = Beihan 12 b (cf. RyISA, VIII, pp. 77-78) = WB 3-52 = VL 47 a.

Measurements of the lines: l.1 and 4: 87.5 x 5 cm.; l.2: 87 x 5 cm.; l.3: 88 x 5.5 cm.; distance between the lines: 0.5 cm.

L.1: the first letter of mdhn is certain on the stone.

L.3: mhlk/whḍtn means "the toilsome building and the erection" instead of "l'exécution et la restauration" of RyISA (p. 78). For mhlk, cf. the commentary on Ja 2436/1 (see above, p. 43). Thus, shlk of l.2 may be translated "has done the hard work" instead of "a exécuté" of RyISA. For ḥdtn, cf. the commentary on Ja 1817 (cf. JaMAR, II, p. 83).

L.4: mḥtn means "ceremonial place," cf. JaSIMB, p. 56.

RÉS 3550 = Beihan 12 a (cf. RyISA, VIII, p. 77) = WB 3-51 = VL 47 b.

Measurements of the lines: 1.1: 62 x 5.5 cm.; 1.2: 75.5 x 5 cm.; 1.3: 81 x 5 cm.; 1.4: 82.5 x 5 cm.; 1.5: 84 x 5.5 cm.; 1.6: 85 x 5.5 cm.; 1.7: 75.5 x 5.5 cm.; space between the lines: 0.5 cm.

L.2: according to my notebook, the center of the line reads as follows: wʾwsn/ wkḥ d/wdhsm. The central section of the rock was already badly damaged before the engraving. The worker started to engrave the vertical stroke of d immediately to the left of ḥ and also the lower half of the following word divider; he then stopped his work because the following centimeters of the rock are too rough and irregular. He did not add the triangular appendix of d. Instead he engraved d of kḥd immediately to the left of the rough spot. The letter ʿ, which is clear halfway between kḥ and d/ on the copy referred to by RyISA and which this author does not even mention in his remarks, is a feature in the rock.

L.3-4: RÉS (VI, p. 203) translates the pericope mnqln/mblqt/ʾsn brm/ḥrb as follows: "le chemin de montagne entre Barum et Ḥarib." This translation omits Mablaqat (cf. RÉS, VIII, p. 265), which is the proper name of mnql. RÉS,VI explains his translation by noting "ʾsn; Nielsen, suivi par Hommel, suppose la préposition 'entre'"(p. 204). Eighteen years earlier, N. Rhodokanakis had translated the pericope as follows: "den Bergweg (Pass) MBLḲT nach BRM und ḤRB" and explained that "auch dieses ʾsn dürfte mit sn, śn, swn verwandt sein," these three words having the meaning of "neben, in der Richtung" (cf. Festschrift Eduard Sachau [Berlin, 1915], pp. 295-296). It is on the basis of the preceding interpretation of ʾsn that HöASG translates the pericope as follows: "den Passweg MBQLT (in der Richtung) nach BRM und ḤRB" (p. 153). Note that in both the transliteration of this author, mblqt is written mbqlt. The word itself, ʾsn, is explained as follows: "Es steht wohl für sonstiges sn, swn oder śn..., mit vorgeschlagenem ʾ." If it is obvious that ʾ precedes sn in ʾsn, the fact of mentioning it hardly constitutes an explanation of that ʾ- prefix. The preceding translation becomes "den Passweg Mablaqat in Richtung auf Barum und Ḥarīb" (cf. H. von Wissmann und M. Höfner, Beiträge zur historischen Geographie des vorislamischen Südarabien [Mainz, 1953], p. 45; cf. also p. 40). In spite of the difference between "nach" and "auf" which are used in the two preceding translations after "in Richtung," the meaning remains the same: the starting point is the boulder which bears the text, ḥrb is the final point, and brm lies somewhere in between, as it is clearly indicated by the author's conclusion according to which brm lies "vermuthlich zwischen Mablaqat und Ḥarīb" (p. 46). The same translation of ʾsn as "in Richtung auf" is accepted by WiZAG (p. 21). But, since the texts (cf. also A.F.L. Beeston, in AfO, 17 [1954-1955], p. 163 A) indicate that brm actually is in Wâdî Beiḥân, contrary to M. Höfner's conclusion mentioned above, WiZAG's interpretation of ʾsn is focused on the two words mnqln/mblqt of the text, instead of on the location of the boulder which bears the inscription. The author writes: "Gemeint ist: vom Westende der Passstrasse über den Mablaqa-Pass 'in Richtung auf BRM und ḤRB',dass heisst, in Richtung über den Pass hinüber nach Oosten" (p. 21). What the author actually has in mind is simple, but his explanation is but an awkward attempt to maintain the expression "in Richtung auf," which simply does not fit into the text. Furthermore, ʾsn is equated, here too, to sn, but no explanation of the ʾ- prefix is attempted. In my opinion, ʾsn is the plural of sn (cf. Ar sanan), is apposed to the proper name mblqt, and is in accord with the plural form of mblqt (cf. the remark on mrśʿt of Ja 1096/1; see above, p. 11). The mountain pass is composed of huge, wide flat rocks which are fairly well cut; such stones correspond to South-Arabian blq; therefore, the plural-form name mblqt is well chosen as the name of such a pass. The above-mentioned pericope may be translated "the mountain pass Mablaqat [which is] the road of Barum and Ḥarîb." The plural of "road" could hardly be used in the translation.

"It seems to me very likely that ...[brm] was used as a designation for the broad lower portion of the Wādī Baiḥān, adjacent to Tumnaᶜ. In this case, the mention of BRM in the Mablaqat text would furnish a perfect parallel to the mention of Wādī Ḥarīb on the western side of the pass," states A.F.L. Beeston in AfO (see above). WiZAG stretches this opinion when he declares that, according to A.F.L. Beeston, brm means "den breiten Unterlauf des Wādī Bayḥān unterhalb Ḥagar bin Ḥumayd und um Tumnaᶜ" (p. 20); his expression "unteres Wādī Bayḥān" (p. 21) is more accurate. However, A.F.L. Beeston's interpretation does not accurately represent the information contained in the inscriptions. RÉS 3550 neither imposes nor even suggests that ḥrb is the name of a wâdî, because it is also the name of a town located west of the Mablaqat pass. In this case, brm would be the name of a town. That brm is the name of a town is clear in both RÉS 3550/5 and 4337 A/3-5. In ᵓhyl/dbrm/whrbt of RÉS 3550/5, brm is the name of a town, as hrbt is. Furthermore, A.F.L. Beeston utilizes only the first half of RÉS 4337 A/3-5 in his argumentation. In fact, however, the value of the pericope lies in the antithesis of its two sections. The pericope reads as follows: -/wqtbn/dtmnᶜ/wbrm/wddhbw/ḥwkm/- "- and Qatabân of Timnaᶜ and Barum and of the irrigated lands of Ḥawkum, -." The first d was misread as b (cf. RÉS, VII, p. 200 and BeMCQ, p. 3), and the two d's refer to qtbn. On the one hand the mention of brm with tmnᶜ (see above, the mention of brm with ḥrb) and, on the other hand, the opposition between tmnᶜ/wbrm and dhbw indicates that brm was considered as a city, as are tmnᶜ and ḥrb. In my opinion, the following two considerations are decisive in the question of locating the site of brm.

1) The town ḥrb is not in the immediate vicinity of the western end of Wâdî Mablaqat, but was the most important city located in that vicinity. Therefore, brm need not be in the immediate vicinity of the eastern end of the same wâdî, but must be the most important town of that sector.
2) The location of the wâdî-side valleys ᵓhr and brm, which were the territory of the tribe according to Ja 2361/2-3, is accurately pinpointed by this text because J. Ḥudrâ, where the inscription is engraved, lies almost at the junction of two valleys, viz. the southern section of Wâdî Beiḥân and Wâdî Mablaqat. The valley of this wâdî must be the valley brm because of RÉS 3550/3-4; therefore, the main town of this wâdî, Hajar bin Ḥumeid, is the city brm, and the valley ᵓhr is the southern section of Wâdî Beiḥân.

L.4: ṣḥdt "has erected" and mḥtn "ceremonial place", cf. the remarks on RÉS 3534.

L.5: bmnšᵓ/qtbn/wᵓhyl/dbrm "due to the bringing of Qatabân and the strength of the people of Barum." For mnšᵓ, cf. the commentary on Ja 2436/2 (see above, p. 44). RyISA's translation of ᵓhyl as "les bons offices" is fancy, but erroneous.

L.7: the first letter of zhrn is certain on the rock.

RÉS 3566. - Inscription engraved on two stones placed one upon the other and located on the northern end of the eastern front of the western bastion of the south gate of Timnaᶜ. - VL 58.

The upper stone, which is almost square with the lower left corner broken off, bears TS d = 1.1-25, and originally supported TS b, the right part of Ja 2436 (see above, pp. 42-44). TS d = Inge-Beihan 53 (cf. RyISA, IX, p. 126 and pl. 4); height of the text: 91.5 (left) and 92.5 cm. (right); length of 1.4 and 25: 116.8 and 82.8 cm.; letter height: from 3.2 to 3.5 cm.; space between the lines: from 0.5 to 0.8 cm.

The lower stone was rectangular; it lies on its long side, is broken into two unequal parts and bears TS e = 1.26-35 = Inge-Beihan 54 (cf. RyISA, l.c.); height of the text: 38.7 cm.; length of 1.26, 33 and 35: 119.7, 121 and 102,5 cm.; letter height: from 3.3 to 3.9 cm.; space between the lines: from 0.3

to 0.5 cm.
RyISA makes one remark only on the whole text; see below, the note on l. 26. As can be seen on the photograph published by RyISA, there was a long curved crack in the stone not very far from, and almost parallel to, the right edge of the stone. The crack started in the middle of n of ḥɔl/bn of l.26 and curved inwardly so as to pass almost at the bottom of the third word divider of l.34 and through the second m of l.35. The entire section of the stone to the right of the crack, involving 75 letters belonging to the beginning of l. 26-35, was broken off after the work of the American expedition and is missing on M.D. Van Lessen's photographs.
/ft of /ftḥw in l.1, the lower extremity of the first m of l.3, w before the first mention of ṭbnn in l.5, w of mqmhw in l.12, w before mḥrtn in l.18, the last letter of l.20, ġ and b of ġrbm in l.24, the three letters of the first name of l.30, the first m of škmm, and the last letter of ylʿb of the same line are certain on the stone. The brackets and the three dots at the end of l.1, and the brackets in the first name of l.27 must be eliminated. Finally, a word divider must be added at the end of l.9, 26 and 34, and the word divider at the end of l.7 must be eliminated.

L.2: the word before /wɔmmm reads ...nm. - The name šhr is certain on the stone, but the worker had first engraved yḥb/ and then chiseled šhr/w on top of them. - In RÉS's text (VII, p. 213), /mśwdn "the high council," must be inserted before /wfqḍtn.

L.21: byḥrm must be corrected to byḥrg "[the king] orders."

L.25: zydɔl is followed by ḏɔlm ",he of ɔIlum," instead of "ḏ^{o}ɔ̊m" of RÉS (p. 215).

L.25-26 reads wšr(26)ḥɔl/bn/yhṣbḥ "and Šaraḥɔil, son of Yuhaṣbiḥ." RyISA's reading of the beginning of l.26 omits ḥ.

L.27: wfʿm, the first clan name mentioned, is a copy error of RÉS (p. 215) for hwfʿm. - /wḥ of /wḥrmm are destroyed.

L.28: the name of twbm's father is qḥḏm "Qaḥḏam" instead of "qḥm̊m;" it is known as that of a Sab irrigation-channel in Gl 1519/9. In her publication of this text, M. Höfner does not suggest any etymology of the name (cf. M. Höfner und J. M. Solá Solé, Inschriften aus dem Gebiet zwischen Mārib und dem Ǧōf [Vienna,1961], pp. 17-18). Cf. Ar qaḥzama "to remove, move aside." - bw and the upper two-thirds of the left half of ḏ of ḏbwsn are destroyed.

L.29: the last personal name reads ɔlbḥr "ɔIlbaḥar" instead of ɔlmḥr, and /w before the name and the lower half of ɔ of the same name are destroyed.

L.30: the upper two-thirds of b/ and bn/ of ḏrɔkrb/bn/ are destroyed.

L.32: the first name is ḏrɔkr[b] "Ḏaraɔkar[ib];" b was omitted by haplography of the right vertical stroke of the letter and the following word divider. Contrary to RÉS's translation (p. 219), which considers b as certain, the name is the second part of the clan name, which reads ygl/ḏrɔkr[b]. Another example of the feature, in which the 2nd name refers to a section of the whole clan, is ygr/ /ɔlkr of l.34; cf. also whbm/ẓr toward the end of l.32.

L.26: the last personal name reads w⌜b⌝..ʿqš "and Ba..ʿaqaš."

RÉS 3543 = Groom-Beihan 15 (cf. RyISA, VIII, p. 81 and pl.8) = WB 3-59 = VL 19 = VL C 56. - Stone fallen from the western wall of the tower of RÉS 4329. Stone: 156 x 46 cm.; width of the pecked rim: 5 cm.

a: ɔšrʿ (23.5 x 15 cm.) ɔAšraʿ.

b: ʾṯnf (20 x 14 cm) ʾAṯnaf.

c: wd 1 Wadd- w: 10 x 5.5 cm.; d: 4.5 x 16 cm.; ʾ: 5 x 16 cm.; b: 4.5 x 15.5 cm.
ʾb 2 ʾAb.

d: central symbol; 22.5 x 12 cm.

RÉS 3688. - Inscription engraved on the western side of Šaʿab Labaḥ, about 5 m. above ground level. - Groom-Beihan 45 (cf. RyISA, IX, p. 123) = WB 3-39 = VL 26 = VL C 43, which contains l.1-2 and one fifth of l.3-6.
Total height of the text: 53.5 cm.; length of the lines: 100 (l.1, 10 and 11), 101.5 (l.2), 102 (l.3), 102.5 (l.4, 7, 8 and 9), 103.5 (l.5), 104 (l.6), 91 (l. 12), 44.5 (l.13) and 29 cm. (l.14); letter height: from 3.3 to 3.4 cm.; space between the lines: from 0.3 to 1.1 cm.

L.1-2 reads ṣḥf/tḥ(2)rg/šʿbn "the contract [which] has ordered the tribe." The copy of Groom-Beihan contains the inscription written as a continuous text, which is divided into 14 lines of almost equal length. Therefore, RyISA's statement, according to which "le dernier mot de la l.1" is thrg, is inaccurate. Furthermore, he failed to point out that b at the beginning of l.2 in RÉS (VII, p. 264) comes from joining g/ together. RyISA's statement mentioned above is the only remark made by the author concerning the contents of Groom-Beihan 45. Yet all the corrections and readings listed below should have been given by him on the basis of Groom-Beihan 45, except those which are indicated as such. - All signs indicating some letters as doubtful and the brackets must be eliminated in RÉS's text (pp. 264-265); the second w of tww (l.4) and d of šḥd (l.6) are copy errors of RÉS for b and r, respectively (cf. RES, VIII, p. 267).

L.4-5 reads wtʿd/dm/byḥrg/dn/ṣḥf(5)n "and he shall irrigate what has ordered this contract."

L.5-6 reads wkl/lfym/wy(6)lfy/kbr/kḥd/ḏdtnt "and all profit [which] shall collect the kabir of Kaḥid of Ḏatnat." In Groom-Beihan 45, l/ of wkl/ are copied b and the word divider is omitted before kbr. The engraver has incorporated a long, aslant crack into his engraving of the word divider. - lfy: the context suggests a meaning, such as "profit."

L.6: Groom-Beihan 45 has tmnf instead of tmnʿ.

L.7: kwnbdn of RÉS's text must be corrected to kwn/dn. - The end reads wʾrbys/ ldt/bd/mlʾt "and his managers for the time being [and the] plenitude of time." In Groom-Beihan 45, /l are copied //. ldt/bd/mlʾt equal dt/bd/wmlʾt of RÉS 3884 bis/4-5. For bd, cf. Ar buddat "any portion of time." The expression practically means "now and forever." RÉS's rendering of the expression in RÉS 3884 bis/4-5 as "indéfiniment et définitivement" (pp. 340-341) is not a translation at all, but some poetic piece of work, which includes the meaning of "définitivement" that is foreign to the expression itself and takes its origin from the verb yḥr of l.4.

L.11: the end reads byt/ʿm/bsrn/lbḥ "the temple of ʿAmm in the wâdî-side valley of Labaḥ."

RÉS 3689. - Inscription engraved above and to the right of RÉS 3688; l.10 of the present text is almost at the same level as RÉS 3688/1, and these two lines are 7.8 cm. distant from each other. - Groom-Beihan 46 (cf. RyISA, IX, p. 124) = WB 3-40 = VL 27 = VL C 44, which contains l.1 and about one fourth of l.6-9.
Total height of the text: 53 cm.; length of the lines: 80 (l.1 and 3), 80.5 (l.2 and 4), 82 (l.5 and 6), 82.5 (l.7), 83 (l.8), 83.5 (l.9 and 10), 84.5 (l.11), 46

(1.12), 46.5 (1.13) and 34.5 cm. (1.14); letter height: from 3 to 4 cm.; space between the lines: from 0.4 to 1 cm.
As already pointed out in JaMAR, II (pp. 73-74), RyISA does not make any comment of any kind concerning the contents of Groom-Beihan 46, except for reproducing the caption written below the copy itself. Yet all corrections and readings listed below should have been given by the author. The following errors are found in Groom-Beihan 46: mrsfm for /rsfm (1.2), /ᶜm for lᶜm (1.5), ʾdms/g for ʾdmsm/ (1.8), m/hdsm for mhdsm (1.9), brbm for ġrbm (1.10), bbn for <>bn (1.11), dt for dtnt (1.11; by haplography of the two t's), ᶜ for w before tᶜlmʾy (1.11), and the word divider is forgotten at the end of 1.7.
All parentheses and signs indicating letters as doubtful must be eliminated in RÉS (VI, p. 268). - For the beginning of 1.1, cf. JaMAR, II (l.c.).

L.10: brbm must be corrected to ġrbm "Ġarbum," as J.H. Mordtmann and E. Mittwoch had already suspected (cf. Orientalia, 2 [1934], p. 61).

L.10-11: -/wdn/ʾsdn/ʾrby/dlbh/ʾgdy/bᶜlw/ml(11)kn/nḫql/<>bn/ṣḫf/dtnt/wšwb/wtmr/ᶜm/-. In relation to ʾldy, which was read for ʾgdy, BeDGSA writes that "the whole syntax is extremely obscure, and Rhodokanakis' rendering unconvincing" (p. 49, no. 40:3). Unfortunately, he fails to suggest any interpretation of his own. On the other hand, BaYUP translates the beginning of the pericope as follows: "and these men (collective nominative)...are they not accountable the two of them (see 1.3) to the king for the parts(?)" (p. 103). The opposition between "these men," after which the author fails to mention the translation of ʾrby, and "the two of them" is rather conspicuous; and the author's use of the interrogative form to eliminate the actual negative value given to ʾl is quite unusual.
The pericope may be translated as follows: "and this group of men, [viz.] the managers of Labaḥ, [they are] standing firm with the (11) king upon the section of the contract of Datinat dealing with the dates and fruits of ᶜAmm." ʾgdy is a plural present participle; cf. Ar jadá (i) ᶜalá "to stand firm upon something." <>bn: the worker had started to engrave b in spite of the presence of three cracks; two of them are aslant and almost parallel to each other, and the third one is horizontal and ends at the left aslant crack 1 cm. after crossing the upper extremity of the right aslant crack. The worker included the upper section of the right aslant crack into his engraving of the right stroke of b. But the left aslant crack would have rendered the right stroke of b very difficult to read. He therefore abandoned his first attempt and engraved a normal b immediately to the left of the left aslant crack. This is the third example in this series, of an engraver skipping a rough spot; cf. already Ja 2361/8 (see above, pp. 27 and 29) and RÉS 3550/2 (see above, pp. 56-57).

L.13-14 reads nbṭᶜm/bn/hybr/dʾ(14)mnt/ᶜm/dlbh/wʾrbys "Nabaṭᶜamm, son of Haybar, he of the trustees of ᶜAmm, Him of Labaḥ, and of His managers." ʾmnt, Sab RÉS 3945/13 and 18. BeSI interprets ʾmnt as "subjects" and "literally 'those possessed of the security...of', i.e. 'under the protection of'" (pp. 64 and 69 respectively). ʾmnt of the same texte is rendered "garde du corps" by RyE (p. 159), who translates ʾmnw of Ḥaḍr CaTh 4/2-3, ʾmnw/hgrhn/mdbm, as "aristocrates." However, ʾmnt of Groom-Beihan 17/1-2 (for this text, see below, the appendix), bnw/ʾ(2)ss/dʾmnt/ᶜttr/dwtr, a pericope which is a perfect parallel of RÉS 3689/13-14, is translated "administration" by the same author (cf. RyISA, IX, p. 114). In all above-mentioned texts, ʾmn may be related to Ar ʾamîn "a person entrusted with an affair; commissioner; trustee." The expression of Groom-Beihan 17/1-2 means "descendants of ʾAšaš, he of the trustees of ᶜAttar, Him of Watar."

Preliminary note on RÉS 3691, 3692, 3693 and 3854 = VL 59 a-d. - These four texts are engraved on a bluish sandstone located in the east-north-

eastern wall of the western bastion of the south gate of Timnaʿ; the wall faces the open space in front of the threshold of the gate. The western end of the stone is still hidden in the building; the length of the visible section of the stone is 280 cm. on the top and 230 cm. at the bottom; its height is 170 cm.; two large sections of the front are splintered off in three different locations. A large aslant splinter is missing from the surface and is connected with a deep crack in the western half of the stone; the loss of the splinter and the crack most probably were the consequence of an accident which occurred during the setting of the block; otherwise, the block with such a long crack would have broken into two parts while being carried to the gate. Approximately the last fourth of RÉS 3693/1-4 is engraved on the space where the splinter comes from.

RÉS 3691 = TS i = VL 59 a is engraved in the lower right corner of the inscribed surface. The distance between the text and RÉS 3854, which is to the right, is 7 cm.; l.1 is 5 cm. below RÉS 3693/5 and 50 cm. from the left edge of the stone, and l.10 is 74 cm. from the lower edge of the stone. Length of the lines: 104 cm., but l.10 is only 37 cm. long; letter height: 3 cm.; space between the lines: from 0.3 to 0.5 cm.

L.3: bnwy: the worker had first engraved bnw/; he corrected the word divider by adding a circle to its upper extremity.

L.10: ygl is absolutely certain on the stone, as hll is in l.1.

RÉS 3692 = TS f = VL 59 b is badly mutilated and located in the upper right section of the stone; l.1 is 3 cm. from the upper edge of the block. Present length of the lines: 19.5 (l.1), 42 (l.2), 53.5 (l.3), 8.5 (left) + 64 (right) (l.4), 109 (l.5), 95.5 (l.6) and 26.5 cm. (l.7); letter height: 3.4 cm.; space between the lines: 0.5 cm.

L.2: šhd of RÉS (VII, p. 274) is a copy error of RÉS for šhr. - The two central letters of ʾnby (l.2), g of gddm (l.3) and h of fth (l.5) are certain on the stone. - L.6 and 7 are intact. mhd of l.6: the worker had first engraved mhm; he corrected the 2nd m by adding the triangular appendix of d on top of the left part of m, which was not erased.

RÉS 3693 = TS g = VL 59 c is 0.3 cm. below RÉS 3692; length of the lines: 145, 146.5, 147, 100 and 54 cm.; letter height: 3.5 cm.; space between the lines: 0.3 cm.; distance from l.2 to the left edge of the stone: 120 cm. A splinter has destroyed the lower right stroke of the initial s and the entire ʾ at the beginning of l.3.
The brackets of l.1 and 2 in RÉS's text (VI, p. 275) must be eliminated. The last verb of l.2 reads ws<>gdd. The worker engraved ws/gdd; the word divider may be explained by haplography with the vertical stroke of g.

RÉS 3854 = TS h = VL 59 d makes an almost perfect rectangle of 87 x 39.5 cm., and is engraved below the central section of RÉS 3693 and to the right and slightly below RÉS 3691. Distance to the right edge of the stone: 23 cm.; to the lower edge of the stone: 67 cm.; and to the last line of RÉS 3693 10 cm. Letter height: 3 cm.; space between the lines: from 0.6 to 0.8 cm.

RÉS 3856. - The inscription is engraved on a somewhat convex slope of J.Birḥah, southwest of Nisab in Wâdî Ḍurra; the coordinates of the mountain are "492949" on Sheet 1446 C of Series K 667 Edn. 2 DOS dated 1963 (V.L.); cf. the tracing of a close-up photograph of the center of l.1-4 on pl. 16. - VL 32 = VL C 2.

L.1: the 2nd name of ġlbm is lgyb "Lugayb;" cf. Ar lajab "a crying, vociferation; confused noise." In RÉS 3540/8-9 (cf. the photograph of the lower part of the text in HŪASG (pl.1, SE 60), the last name is very clear (contrary to RÉS, V, p. 200: "on peut lire lgbm ou glbm"); it is glbm "adversity;" cf. Ar julbat "adversity, trouble."

L.2-3: -/wgrb/wbq(3)l/wrʾb/bsrs/drbḍt/wmlgʾs/nḥql/tmnt/ʾʾlfm/bqlm/ls/wl/wlds/- means "and he has done the earthwork and provided with green and set in order his wâdî-side valley of Rabḍat with his refuge, [getting] a share of 8,000 [measures of] vegetables for himself and for his children -." rʾb governs its complement with the preposition b. - mlgʾ, cf. Ar maljaʾ "refuge, asylum, place where one takes refuge." - nḥql is a modal complement describing the result of the entire work done in the wâdî-side valley by its owner.

RÉS 3958. - Text engraved on the upper side of a boulder located at the foot of J. Qarnein, about 2 kil. north of Baiḥân al-Qaṣab; the inscribed surface is inclined at about 45° looking south and the lower edge of it is about 2 m. above ground level and about 1.40 m. below the last line of the inscription; cf. pl. 16 for the tracings of the two photographs taken by M.D.Van Lessen, which contains l.6-9, minus a tall, narrow isosceles triangle almost in the center, and the first half of l.10-11. - WB 1-14 = VL 28.
Text: about 94 x 120 cm.; letter height: 8.3 cm.; space between the lines: 0.8 cm. The surface of the boulder shows one vertical and four aslant cracks. The location of the text makes it impossible to take a normal photograph of it without the use of some kind of ladder truck and a telescopic lens. The best photograph is that of the squeeze of the text; and this photograph will be printed in the general publication dealing with the Wâdî Beiḥân texts.

L.2: in RÉS's transliteration of N. Rhodokanakis' study, ynšʾ must be corrected to wnsʾ.

L.7: for the reading of mbrdm, cf. JaMAR, I, p. 16. - The name of the second temple of ʿAmm is gmmm "Gamâmum;" cf. the Sab personal name gmm in Ja 834/L.

L.8: the name of the temple of Waddum is mtwlm "Maṯwalum;" a qatwalum nominal derivation; cf., e.g. the Sab personal name mṯlm in Ja 1016 1.

L.9: the father's name of ʾlʿz/ylṯ, king of Ḥaḍramawt, is ʿmdhr "ʿAmmḍaḥar;" cf. already BASOR, no. 120, December, 1950, p. 27.

L.10-11: the text reads ʿr/š(11)ḥrrm "the citadel of Šaḥrarum;" cf. the personal names šḥrn in AM 736/5 and šḥrt in Ḥaḍr RÉS 4186 A/2 (cf. JaSIMB, p. 198 A).

L.13: the word divider is certain at the end of the line.

L.14: the last word is hryftm, and not hryfm. In ʾAbyân 1/7 (cf. DoSA, pl. 57 on p. 92), one reads dbhryf[n (cf. Gl 389/4) instead of dbhrf in WiZAG (p.60). "°°sm" in the reading of l.1 by the preceding author is not corroborated by the photograph.

RÉS 3964 = Inge-Beihan 50 = VL C 50 is a "broken inscribed stone on ramparts of Hajjar [Ḥenû az-Zurîr] copied by Lt. A. Cameron" (V.L.).

RÉS 4328 = Groom-Beihan 47 (cf. RyISA, IX, p. 124) = VL 18 = VL C 33. - For the tracing of the bucranium and the two symbols, located to the left of l. 4-7, and also the tracing of the adjacent letters, cf. pl. 17.
The symbol has the following three features in common with that of Ja 2364: the

horns are funnel-like shaped; the top of the head is not represented and, finally, the space between the horns is ornated by a vertical design which is, in the present case, a simple arrow. - The left symbol is a normal t, and the right one is the same as the left symbol of Ja 2361 (see above, p. 24), with the difference that the aslant appendix is attached to the bottom of the cup, but slightly to the left of the vertical stroke.

RÉS 4329 = Beihan 16 (cf. RyISA, IX, p. 113 and pl. 4) = WB 3-62 = VL 17 = VL C 40 and 49. - Stone set in the northern wall of the tower of Hajr Ḥenû az-Zurîr.

Stone: 84 x 50 cm.; the upper right corner was already damaged when the copy of Beihan 16 was made. - Text: l.1: 72 x 5.5 cm.; distance to the edges: 7 (top), 6.5 (right) and 5.5 cm. (left); l.2 and 4: 72.5 x 5.5 cm.; distance to the right edge: 5 cm.; l.3: 73 x 5.3 cm.; distance to the right edge: 5 cm.; l.5: 53.5 x 5.7 cm.; distance to the right edge: 18.5 cm. and to the lower edge: 13.5 cm.; space between the lines: 0.5 cm.

2 -/brɔw/wswtr/wsšqr

3 dn/mḥfdn/yhḍr/dm/bšhd/gnɔ/hgrsm/hrbt/mmqṭm

4 bn/mtbm/twbw/lɔlsm/-

2 - have constructed and founded and roofed

3 this tower Yaḥḍur, that [is] in front of the enclosure wall of their city Haribat, a sworn pledge

4 among [the] offerings [which] they have presented to their god -

The only difficulty with the preceding excerp comes from mmqṭm. M. Höfner translates it as "indem er verfallen war" on the basis of "arab. mqṭ 'zerbrechen, zu Boden werfen" (cf. WZKM, 42 [1935], p. 40 and note 1; cf. also RÉS, VII, p.194). However, the verbs describing the activities performed in connection with the tower can be applied only to a new, complete building, including both the foundation and roofing, and not to a repair job, however important it may be. mmqṭ is a noun with the meaning of the passive participle, apposed to mḥfdn; it means "something promised by oath;" cf. Ar maqaṭa "to bind someone by an oath." - mḥfd, cf. JaMAR, I, p. 31, note 14. - yhḍr: the same name is also found in Groom-Beihan 14. - hrbt is the ancient name of Hajr Ḥenû az-Zurîr; cf.already A.F.L. Beeston, in Oriens Antiquus, 1 (1962), pp. 49-50. This author deals with the origin of Gl 1604 and, because he could not "find any trace of it" at Hajar Ḥenû az-Zurîr, he concludes that "I cannot avoid the suspicion that the designation of this site as the Fundort of Gl. 1604 is a mistake on Glaser's part... Wherever Gl. 1604 was, there dġylm was." It is strange that Gl 1395 is not mentioned at all in the author's argumentation, since RÉS 3691 from Hajr Koḥlân is "Gl. 1395 = 1604" (cf. RÉS, VI, p. 271). In his study of the question, WiZAG suggests that "folglich must dū-Ġaylᵐ in der Nähe von Ḥanū ar-Zirayr gelegen haben." It is unfortunate that, while studying the question of Gl 1604, WiZAG did not utilize either the squeezes of Gl 1395 and 1604 nr their photographs. In fact, A 366 = Gl 1395 and A 501 = Gl 1604 are two sets of the same text. Not only the relative disposition of the letters is identical in both sets, but also the features of the stone are found at the very same places in both sets; e.g. the small hole at the lower extremity of ḥ of yšrhᶜm of l.3, the small hole below and to the right of the circle cf y of sry of l.6, etc. Therefore, whether labeled Gl 1395 or 1604, it is a single inscription which belongs to the south gate of Timnaᶜ. The city of dġylm, which contained a temple dedicated to ᶜAmm of Labaḥ (cf.

byt/ᶜm/dlbḥ/bḏgylm in RÉS 3688/11, 3691/8 and 3692/6), must be sought north of J. Labaḥ, that is to say east of the Maṭlaqat pass, instead of west of it, as suggested by WiZAG, who locates it south of Hajr Ḥenû az-Zurîr. I would tentatively suggest seeking the location of ḏgylm at or near the village of al-Hujîrih near Biᵓr al-Ḥayreh, north-northeast of the mouth of Wâdî Šaᶜab Labaḥ. RÉS 3965 (see below, the appendix) comes from that village.

RÉS 4337. - M.D. Van Lessen's color photograph, VL 56, shows the northern side of the stela, TO D, which is located almost in the center of the western half of Timnaᶜ, A, B and C of RÉS 4337 being respectively the northern, the western and the eastern sides. The northern side is still unpublished and is not dealt with here because of the situation described in JaSIMB, p. 86 A. Two sections of B and C are treated here in connection with the study of nl in Ja 2361/9 (see above, pp. 26-30).

B/9-18 reads as follows:

9	-/wmn/	14	rb/tmnᶜ/wbdl/ry
10	lysᶜrb/bn/qtbn	15	dn/qnys/wmrtds
11	wbn/mᶜnm/wbn/ḥ	16	lmlk/qtbn/wdm
12	wr/tmnᶜ/byts/w	17	byᶜd/mrtdn/bdl
13	mḥtns/hdrm/byᶜ	18	nfss/-

9 And whoever
10 receives earnest money, [whether he be] from Qatabân,
11 or from Maᶜinum or from the in-
12 habitants of Timnaᶜ, for his house or
13 his ceremonial hall as a warehouse, he shall
14 pay the earneast money of Timnaᶜ or the substitute of Ray-
15 dân for his own possessions and his deposited goods,
16 to the king of Qatabân, and that man
17 shall consider the deposited goods as a substitute of
18 his own. -

BeMCQ interprets hdr as "stall-holder" (p. 12). There is, however, no reason for considering the word as a personal noun; the word is in apposition to byts/wmḥtns.

L.13-18 of the text used by BeMCQ are the same as those of the above transcription, except bd/d.(15).n for bdl/ry(15)dn. BeMCQ's rendering of these lines reads as follows: "either out of that which is included in his (the stall-holder's) possessions and stock-in-trade or, insofar as it exceeds such stock-in-trade, by means of his own personal effects" (p.12). Not only do I fail to understand what the translation actually means, but what I do understand of it is absolutely unacceptable. What reason would the leaseholder have to dispose of the renter's stock and especially of his possessions? How could it be that the tax imposed on the lease of a house "exceeds" the value of the stock deposited in that house? Finally, how can bdl, which is obviously understood as b + d + l, be translated "by means of"? According to the author's own summary (p.15), "the last part of the clause suggests that this was not a newly introduced rule but a reaffirmation of a principle established by earlier legislation." Here again, I fail

to understand how this summary has anything to do with the contents of the translation.

L.13: mḥtn, cf., e.g. JaSIMB, p. 440 A. - bdl, cf. the Sab adjective in Fakhry 30/5. Here, cf. Ar badal "substitute."

L.16: dm refers to mn of 1.9.

L.17: bycd, cf. Ar ʿadda "to consider as, repute, reckon, count."

According to my translation, the twofold edict dealing with a leaseholder may be presented as follows.

1) The lease of a house or of a ceremonial hall must have been fraudulously taken advantage of by some leaseholder who would have sold his own goods along with the deposited goods and, thus, without the payment of the due tax. The first part of the edict stipulates that, the earnest money for the lease has been received, the leaseholder must pay the due tax for both his own possessions and the goods deposited in his own place. The tax is to be paid to the king of Qatabân, but there were two tariffs apparently similar (bdl) to each other, viz. the tariff of Timnaʿ and the tariff of Raydân were to be applied when the leaseholder was an inhabitant of that city or when he was living outside the city. In both cases, the law concerns all Qatabanian and all Minaean.

2) The second half of the edict states that the leaseholder is as responsible for the deposited goods as he is for his own property. This decision protects the renter's possessions by preventing the leaseholder from stealing any part of these goods and also by forcing him to prevent any theft by a third party.

C/1-6 reads as follows:

-/ʾldw/by	1	Anyone who handles
gzf/mšṭm/b	2	wholesale merchandise while
sšṭ/bšmr/n	3	trafficking in Šamir, he
l/yštyṭs/b	4	shall sell it in
[q]tbn/ʾnsm	5	[Qa]tabân to anyone
ln/ʾss/-	6	among his payers.-

BeMCQ's text of 1.4-6 is the same, except b[n] for ln in 1.6. The author's rendering of these lines reads as follows: "it must be retailed in Qataban through middlemen" (p. 13), and his explanation of 1.5-6 is presented in these words: "if the form ʾšš is genuine and not just a scribal error for ʾḫš, at any rate this with the preceding ʾnšm form a variant of ʾnšm/..ʾḫš, which is the normal ESA method of expressing the notion 'one another'. The phrase as a whole is equivalent to 'let them trade it from one another in Qataban'...The expression seems rather to be a way of saying that the merchandise should pass through the hands of a retailer before reaching the customer." This is the kind of argumentation which points out what the author wishes to find in the text, instead of what the text actually means. First of all, the subject of yštyṭs of 1.4 is ʾldw of 1.1, and not all mšṭ of 1.2 and even less "them." Secondly, why could ʾss be "a scribal error," if it is not because it does not fit into what the author would like to see in the text? Thirdly, how can the expression "let them trade it from one another" in which "them" is added to the text in order to give some meaning to the rendering, equal "it must be retailed through middlemen"?

L.3: sšṭ is a maṣdar.

L.6: ʾs, cf. Ar ʾâsa (o) "to pay." According to my interpretation, the edict stipu-

lates exactly the opposite of what BeMCQ sees in the text (p.16), viz. the buying from a wholesale merchant is not restricted in any way; the wholesale dealer may sell to anyone who pays him.

VL 9.-L.2: shdt "has erected" instead of "has renewed;" see above, the commentary on Ja 2436/1 (p. 43). - ẓrbn "Ẓarbân" (also in 1.5) is the name of the tomb, and not "The 'Immune'," as in GhNQI, p. 419.

L.3: glm "all together;" see above, the commentary on Ja 2437/5 (p. 45). - The last name reads kyln "Kaylân" (cf. JaMAR, II, p. 61, remarks on RÉS 3318,and p. 112, on VL 9); the break of the stone has followed the upper vertical stroke of n.

L.4: brqm "Barqum" must be read instead of bqrm of GhNQI (cf. JaMAR, II, p. 112, on VL 9). brqm is a Sab personal name, e.g. in CIH 282/1.

L.5: mdym "Madyum" must be read instead of mdymtn of GhNQI (cf. JaMAR, II, p.112, on VL 9). Cf. the Sab proper name in JaSIMB, pp. 409 A and 415 A. - For mhlk, see above, the commentary on Ja 2436/1-2 (p. 43).

VL 10. - L.2-3: ẓrb bʾbltm means "Ẓârib in ʾAblatum" instead of "secured for a she-camel" of GhNQI (p. 423). ẓrb is the name of the tomb, as ẓrbn in VL 2 and 5; it is also known, e.g. as the name of a well in Min RÉS 4731/2. - ʾbltm is known as the name of a citadel in RÉS 3551/3 (see below, the appendix).

L.3: GhNQI has omitted /glm "all together" before /bḥg. For gl, see above the commentary on Ja 2437/5 (p. 45).

L.4: for ʾl/tʿly, cf. JaMAR, I, pp. 16-17.

Origin of VL A.

1 - 3: from Ḥeid bin ʿAqîl.
4 - 19: from Timnaʿ.
20 - 23: from Mârib.
24: from ʾImʿadîyah.
25-38: from the same place as VL 37-39.
29: from Ḥuṣn ʾAmm Sulibah.
30: from Ṭarf as-Sâq.
31-38: unnoted origin.

VL A 1: a bucranium of yellowish alabaster; the right ear is broken off; same type as TC 1309 (cf. CIASAN, pl. 62).

VL A 2: a bucranium of the same type as VL A 1; the left ear is broken off.

VL A 3: an architectural fragment divided into two panels, of whitish sandstone with blackened surface. The upper panel is entirely broken off; the lower panel shows a stylized tulip-like flower.

VL A 4: a female human head with a long neck in yellowish alabaster; same type as TC 1543 (cf. CIASAN, pl. 11).

VL A 5: a male human head in yellowish alabaster, with a golden earring in the right ear; the eye cavities are empty; same type as TC 1603 (cf. CIASAN, pl. 15).

VL A 6: a rounded female human head in yellowish alabaster, of the type of TC 1230 with the eyes as in TC 914 (cf. CIASAN, respectively pl. 5 and 6).

VL A 7: an elongated female human head with a short, trapezoidal neck, in yellowish alabaster; compare RaS, photographs 285-286 on p. 228.

VL A 8 = Ja 887 (cf. JaTAQ, p. 133).

VL A 9 = Ja 886 (cf. l.c. and pl. 24).

VL A 10: a sandstone fragment of the well-known decorative frame with kneeling ibexes viewed from their right side; height: 17 cm. Only the hind legs and the back of the upper ibex remain, and the lower edge of the lower figure is broken off.

VL A 11: a small, square limestone; the central cavity of the upper side was supposed to hold an incense pan, as in other similar objects (e.g. Ja 2443; see above, p. 46); width: 10.2 cm. Compare RaS, photograph 535 on p. 271, with the difference that the trapezoidal support of the moon crescent is almost 2.5 as high as the crescent itself, and does not show any decorative line.

VL A 12: a bucranium in high relief on a plaque; the right horn, the tip of the left one and the lower half of the plaque are broken off; yellowish alabaster; same type as AM 60.785 (cf. DoSA, color plate 3 on p. 114, upper left corner, and JaMAR, II, pp. 127-128).

VL A 13: another plaque with a bucranium as the preceding one, and the horns are broken off in the same manner too; the plaque is complete, although broken below the bucranium.

VL A 14: a votive limestone gargoyle ending with a bucranium; same type as that which is shown on photograph 24 of C. Rathjens and H. von Wissmann, Vorislamische Altertümer (Hamburg, 1932), p. 56. The neck of the bucranium shows a collar composed of two parallel, identical sections. Total length: about 28 cm.; front side with the bucranium: 16.5 (bottom) and 18.2 (top) x 7.8 cm.

VL A 15: a small, tall vase in brownish alabaster with whitish aslant stripes, with top. Approximate measurements: height: 5 cm.; diameter: 4 (vase) and 2 cm. (neck). This type is well illustrated in the former Kaiky Muncherjee collection; e.g. KM my no. 350 = AM 60.1044 or 60.1107 (cf. JaMAR, II, p. 130).

VL A 16: a plaque of brownish sandstone with the hollowed figure of a horse; the four corners are broken off. Approximate measurements: 11 x 12 cm.; cf. the tracing on pl. 17.

VL A 17: an elliptical dish top with a bucranium as handle in the center; whitish limestone covered with a brownish crust; approximate measurements: 11.5 x 11 cm.; cf. the partial tracing on pl. 17.
Beside a round hole above the bucranium, the antiquity is decorated with two sets of geometrical designs. The first set is composed of four concentric circles along the edge. The space between the latter and the next circle is free of any decoration. The next two spaces show some designs, each of them is composed of three short lines perpendicular to the circles and disposed in quincunx. The last space is decorated with a long broken line. The second set of decorations is centered around the bucranium. It is composed of two concentric circles with the three

vertical line designs between them and, outside them, there are 8 upside-down, equilateral triangles, each of them showing either four or three short lines crossing each other. The tracing remains incomplete because, although visible, the rest of the ornementations is hardly clear enough to be drawn to the poor lighting.

VL A 18: a small, polished black stone which may well have been used as a weight; approximate measurements: 5.6 (top) and 2.5 (bottom) x 6.3 cm.; thickness: 1.5 cm.

VL A 18 bis: "a ring bezel obtained in Timnaᶜ in 1957, it has a rather crude capricorn on it, clearly imitated from similar objects of the Augustan period. It is unfortunately broken at one end but very little of the actual type has been lost. It is made of orange coloured carnelian with a white band on it" (V.L.); the measurements taken from the wax impression are 8 x 5.5 mm.

VL A 19: a masonry sandstone with the lower part aslant broken off. Each lateral margin, the width of which equals 1/8 of the total width of the stone, is free of any decoration. The space between the two lateral margins is a checky field with 17 squares horizontally, and 10 and 18 squares vertically on the left and right sides respectively. Finally, a fine line is traced in the margin very close to the checky field.

VL A 20, cf. DoSA, pl. 9 on p. 36.

VL A 21: a rounded, male human head in relief on a square plaque, of yellowish alabaster; same type of face as TC 1230 (cf. ClASAN, pl. 5). The forehead is decorated with 11 large dots; 9 of them are visible on the photograph, but there must be 2 more on the left temple which is not visible.

VL A 22, cf. DoSA, pl. 10 on p. 36.

VL A 23: a female human head with a rounded, smiling face, of whitish alabaster; same type as TC 1588 (cf. ClASAN, pl. 13); the mouth is represented by a slightly concave line.

VL A 24: a fragment of yellowish alabaster, "found on the top building on the north side" of ɔImᶜadîyah. The ornament in relief (on the left) belongs to the same type as the bronze object (on the right) which is fixed to the alabaster fragment; cf. the tracing on pl.17.
The design of these two ornamentations is composed of a bucranium in high relief in the axis of the plaque formed by two kidney-like, imbricate vertical halves; each of the rounded corners of the plaque is decorated with an elliptical knob, also in relief, which represents a nail head. Such a design is copied from the piece which is attached to a doorjamb and into the notch of which the bar of the latch is supposed to fall to secure the door.

VL A 25: a fighting scene between a lancer riding a camel and a bowman on foot.

VL A 26: two independent figures of a lancer riding a camel and of an ibex.

VL A 27: the figure of a bowman.

VL A 28: two crude figures of men with outstretched arms.

VL A 29: a "capital in sluice eroded fields near Husn Am Suliba" (V.L.). The rectangular capital is composed of three rows of dentils, separated from each other by a plain panel. The general type of this capital is known, e.g. in C. Rathjens and H. von Wissmann, Vorislamische Altertümer, p. 108, fig. 61.

VL A 30: the figure of a cameleer engraved on an isolated boulder.

VL A 31: a "fragment of blackened and partly carbonised alabaster, part of a frieze" (V.L.). The facsimile (8.7 x 5.3 cm.) shows the design of what looks like the hind leg of a horse.

VL A 32: "a head of Sabaean style 7 1/2" high (Aden registered no. 256 a), eyes in relief, long straight nose and small mouth; flat across the top of the head and rather roughly finished" (V.L.).

VL A 33: "a 2 handled bronze dish 2 1/8" across" (V.L.).

VL A 34: "a curious object 7/8" high, round, concave at one end, perhaps its [= VL A 33] stand as I got them at the same time" (V.L.). The object has a diabolo-like shape with three contiguous rings in the center; the diameter of the object is 5/8" (top) and 3/4" (bottom).

VL A 35: a "complete pot, chipped at the top, black painted with two small handles" (V.L.).

VL A 36: "a terracotta 'mother goddess' figurine (minus head) and now at the BM to be photographed" (V.L.).

VL A 37: "a fragment of pecked masonry" (V.L.).

VL A 38: "one ivory fragment from a rectangular pixis; the lid of a similar pixis, almost complete but glued together and very fragile. I believe to be bone, but it could be ivory too" (V.L.). The following details are taken from the pencil rubbing. Measurements of the small fragment: 5.2 x 2.3 cm., and of the lid: 11.5 x 4.7 cm. A row of small dotted circles runs long each side of the lid, and the rectangular surface inside the circles is divided into three sections by two more rows of the same dotted circles. The figure inside the central section represents the bust of a woman whose hair is coiled by a crisscrossed band. The left half of this figure a section of the frame composed of the same dotted circles are also found on the small fragment. Furthermore, the figure on each of the two extreme sections of the lid is not very clear on the pencil rubbing.

VL A 39: a pot "plain, unpainted buff ware, boned smooth when leather hard."

VL C 52 = Groom-Beihan 43 (cf. RyISA, IX, p. 123) = WB 3-61 bis.

RÉS 3644 and 3645 have each wdʾb (cf. also A.F.L. Beeston, in Oriens Antiquus, 1 [1962], p. 49) and must correspond to VL C 52 and 53. However, the accurate identification of each of them remains uncertain until the official publication of Gl 1424 (A 382) and 1425 (A 383).

VL C 53 = Groom-Beihan 44 (cf. RyISA, IX, p. 123); cf. the remark on VL C 52. - The upper name reads ysb "Yasubb," instead of ysl of RyISA. Cf. the verb sbb "to pierce" (cf., e.g. JaSIMB, p. 443 A). The first name of Saf Wi 632 (cf. WiSIJ, p. 89) reads ysr "Yasir."

Appendix

CaTh 4/5-9 reads as follows:

5 -/wṣḥdś/w
6 gsm/bɔmntsmn/bɔrḥn/šᶜ
7 bt/wsᶜqbś/rḥhtm/wmd
8 rr/wmqld/wɔᶜtbm/wbm
9 qṣm/wmᶜrb/-

RyE's translation of the pericope (p. 160) misunderstands most of the words. The text may be translated as follows:

5 And they have erected and
6 built solidly with the help of the trustees of them both the well Šaᶜ-
7 bat, and they have built it compactly with large stones and tough
8 clay and ropes and bolts and with
9 gypsum and hewn stones.

L.6: gsm, cf. Ar jasama, 2nd form "to make it to be solid." - ɔmnt: for the word as well as ɔmnw of 1.2, see above, the remarks on RÉS 3689/13-14 on p. 61. The dual personal pronoun -smn refers to the two authors of the text, ᶜsmm and ḫbsm (1.1).

L.7: sᶜqb, cf. the commentary on Ja 2361/1 on p. 28. The verb having as direct complement the pronoun -ś, which refers to the well, is to be related to Ar ɔaᶜqaba biḥijâratin (in connection with a well) "to lay stones compactly together" and means "to build as a compact construction, build compactly."-rḫht, cf. Ar raḫ^{an} (from rḫw = rḥy) "stones, a great rock, mass of stone."

L.7-8: mdr, cf. Ar madar "pieces of clay; compact or cohesive earth;" and the the expression al-ḥijâratu wal-midâratu "stones and pieces of dry, or tough clay."

L.8: mqld, cf. Ar qalîd and maqlûd "(a) twisted (rope)." - ɔᶜtb, pl. of ᶜtb, cf. Ar ᶜatabat "bolt, bar."

CIH 553+554. - BeSI's interpretation of CIH 553 (pp. 55-56) practically endorses N. Rhodokanakis' understanding of the text (cf. Studien zur Lexikographie und Grammatik des Altsüdarabischen [Vienna, II, 1917], pp. 73-74) and must be ruled out. For the description of the stone bearing CIH 553, cf. JaMAR, II, p. 49.

1 <-- wkwn/wtn/ġrn/bn/nsrn/t][ḫr/lɔɔnf/ɔrᶜw][/]sqɔ/ɔɔnfḥn/bn/ṣ
2 --> lwt/ġrn/ḏt/nsr/]thr/wkwn/ɔrᶜw[n]/bᶜbr/smt/ṣṭr/bṣlwt/ġrn/ḏ
3 <-- t/nsr/thr/bmdfn/ᶜsnn/

1 And the boundary of Ġarîn was from near Ta[hyî]r to the edges of the grazing grounds of Saqaɔ, their edges [being] from the
2 rear of Ġarîn which [stretches] to Tahyîr. And the grazing grounds were close to the road [which] is cut on the rear of Ġarîn, which
3 [stretches] to Tahyîr, on the slope ᶜAsnân.

The upper left stroke of h of thr (1.1) is still on the stone, as is the left half of the word divider after nsr (1.2). The restoration of n in ʾrʿw[n] of 1.2 is imposed by the location of the adjacent letters. The upper left stroke of h (see above) is in the vertical axis of the right edge of w of ʾrʿw (1.2), and the vertical axis of the word divider before bʿbr (1.2) is below the left extremity of t of thr (1.1). The missing section between CIH 553 and 554 thus contains the left fourth of t and the right three-fourths of the following letter, h, in 1.1. The corresponding space in 1.2 is just wide enough for the letter n.

ṣlwt, cf. Ar ṣal^{an} (from ṣlw) "back, rear." - mdf, cf. Ar daff "bank, acclivity." According to the text, the estate called Ġarîn extends from Taḥyîr in the front to a road in the back, beyond which are located the grazing grounds of Saqaʾ on the slope ʿAsnân.

Fakhry 14/15. - ʾq[b]l is read by RyET (p. 12) in Min Fakhry 14/15; the pericope of 1.14-18 is "suitably rendered by G. Ryckmans" according to A. F.L. Beeston (cf. Le Muséon, 66 [1953], p. 113), who points out that "we must read ʾq[b]l/mʿn instead of ʾq[b]l/lmʿn" (p. 114, note 20). First of all, I fail to understand how ʾqbl, which means "taxes," can be translated "dons." I also fail to understand what is the exact meaning of "les communautés des dons." And, finally, the crucial word of the pericope is misread. L.15 reads as follows: ʾqhl/sqb/mʿn "the communities of the vicinity of Maʿîn." Cf. Ar saqab "vicinity." The communities involved are those composed of persons originating from the areas adjacent to Maʿîn. One of the reasons for the king's public, self-imposed humiliation was that these communities "had no concern for" (ʿtny k-) ʿAttar, the master of Maʿîn, and for all Min deities. It thus appears that it was up to the king to make sure that those foreigners would pay attention to the Min deities and contribute for their parts to their cult. A final remark is needed. RyET notes that his word ʾq[b]l "n'est pas séparé du suivant par un trait" (p. 13). The word divider is there on the stone, but it was read l.

Groom-Beihan 11 B, cf. below, the texts of J. Šaqîr.

Groom-Beihan 17 (cf. RyISA, IX, p. 114) = WB 3-68. - A whitish alabaster stone re-used in the wall about 40 cm. above the entrance door of the house of the sheikh of Ḥarîb; the lower left corner is broken off. The inscribed surface is in relief in relation to the rim around the text and is divided into two panels bearing 1.1 and 2-6 respectively. The front of the upper panel is sloping down so that its width at the bottom is about half of that at the top and the width there is the same as that of the lower panel.

L.1-2: ʾšš "ʾAšâš;" no letter is missing at the end of 1.1; cf. Ar ʾašâš "cheerfulness, good humor." - For the pericope of 1.1-2, cf. the commentary on RÉS 3689/13-14 on p. 61.

L.2-5: all parentheses and brackets in RyISA's transcription must be eliminated.

L.5-6 reads wkl/ʾwl(6)dsm/w[ʾqny][sm] "and all their children and [their] slaves." The first letter of 1.6 is located below h of whbʾl of 1.5.

RÉS 2726/13-17, cf. RÉS, V, p. 69, and RyET's note on 1.16 (p.1) on the basis of the photograph published by A. Fakhry in An Archaeological Journey to Yemen (March-May, 1947) (Cairo, 1951), pl. 15.

13 -/bḥg/

14 wqr/wmḥr/hḥr/lhmw/ydʿʾl/byn

15 nḥql/bn/šˀmtm/wˀtwbtm/tmrtm/kl

16 ywfyn/šˀmtm/wˀtwbtm/ḥg/stṛh

17 my/wšrḥthmy/-

13 according to

14 the engraving and the decree [which] has decreed for them Yadaʿˀil Bayyin

15 on the share of fruits [obtained] by purchases and compensations, to the effect that

16 purchases and compensations would be conducted according to the writing

17 of them both and the interpretation of them both.-

L.15: nḥql/-/tmrtm is rendered by BaYUP (p. 97) as follows: "the part (composed) of the monetary taxes and of the taxes in natural products." However, tmrtm depends on nḥql, and not on ˀtwbm. For ˀtwb, cf. Ar tawâb "compensation, reward." This word opposed to šˀm refers to all means of acquisition (e.g. gift, reward, etc.) with the exclusion of purchase.

L.16: wfy: for the ordinary meaning of "to protect; pay off," cf., e.g. JaSIMB, p. 435 B. Here, cf. Ar wafá (i) "to perform, accomplish."

L.17: šrḥt, cf. Ar šarḥ and šarâḥ "explanation, interpretation." The word does not indicate the decree itself, which is stṛ, but its official interpretation.

RÉS 3079 is composed of two small, independent texts; for the reading of the letters, cf. RÉS, VI, pp. 8-9.

a: bn/ˀgrʿ 2 son of ˀAgraʿ.

hyfʿ 1 Hayfaʿ,

b: ynhb/rbb/ 1 Yanhub was the master of

ḥbzn/ 2 Ḥabzân

ˀʿfr/ 3 [of the family] ˀAʿfar.

RÉS 3551 = WB 3-49. - Inscription engraved on an almost vertical surface in J. al-Ḥîẓir, about 2.4 kil. east of Hajr Koḥlân.
The rock which bears the inscription is a part of the mountain and measures 77.2 cm. at the top and 71.5 cm. at the bottom. - Text: letter height: 5.2 cm.; length of the lines: 64.3, 64.5 and 64.3 cm.
In RÉS's transliteration (VI, p. 205), the last word divider of 1.2 and 3 must be eliminated.

RÉS 3878/11-13. - The section of the text (cf. RÉS, VI, pp. 330-331) is completed by the two fragments TS 104 and 105.

11 -/wdm/byhrg/fl/

12 [.]m/bn/mtskm/bˀrdm/bs/byhrg/nḥql/bn/ˀrbʿ/ywmytm/nl/yntwḥ/ʿd/

13 [m]ḥrm/ˀlhn/dtw/mʿbrn/ʿdkm/bysṛrys/mlkn/knm/byʿbr/whwr/-

The most recent treatment of the partial text known as RÉS 3878/11-13 is from IrHSA (pp. 282-283). Although fully aware that the pericope "is particularly obscure, both because of the lacunae and because of the uncertain terminology" (p. 282), IrHSA goes on speculating on it and even suggesting a translation "with

considerable hesitation" (p. 283). It seems useful to reproduce the author's translation because of the lessons which can be drawn from it. Here is the text (p.283):

"11. And when anyone is killed, let
12. [there be imposed on ... any] district were a killing takes place a nḥql after four days of assembly; so let there be a mourning up to
13. [.....] the examination, until the King orders as he ewamines and decrees."

This translation was already unacceptable on the basis of the partial text itself.

1) fl introduces a particular circumstance which followed the killing and not the apodosis of dm, which is introduced by nl.
2) The insertion of "[there be imposed on]" is a consequence of the author's understanding of nḥql; for this word, cf. the commentaries on Ja 2361/10 (see above, p. 30) and Sa 42 (see below).
3) For ywmyt, cf. the commentary on Ja 2360 (see above, p. 26). The meaning of "assembly" added to ywm is a pure invention which is in no way connected with the text. Furthermore, what kind of "assembly" the author has in mind, he does not say. And even should there be any "assembly," why should it necessarily last "four days"?

BaYUP translates nḥql/-/ywmytm as "a delay of four days" (p. 61). This translation is remarkable if one considers that the beginning of l.12-13 was unknown to him.

4) IrHSA suggests also "the very enticing comparison of yntwḥ with Arabic nāḥa 'planxit, lamentatus fuit'" (p. 282) and nl/ytnwḥ is translated "so let there be a mourning." However, why should there be any public wailing at the death of a man as vaguely designated as dm "anyone, someone"?
5) The personal pronoun -s of bysrys is left untranslated.

I suggest translating the pericope as follows:

11 And if anyone is killed so that
12 [there was] no arrest in the land where he was killed for a period of four days, so let him be laid to rest in
13 the [te]mple of the gods of the investigation, until the king deliberates on him when he investigates and decrees.-

L.12: [.]m/bn: the contents of the pericope are quite clear, and the two words must mean something like "[there was] no." - mtsk, maṣdar of the 8th form of msk; cf. Ar masaka, 8th form "to clutch, grip, apprehend." The perfect mtsk is found in Ḥaḍr RÉS 2687/3-4: -/wmtsk/b(4)myfᶜt/wˌḍyftˌhn/qrnhm/- "and he was trapped in Mayfaᶜat and the surrounding areas during the battle." For ḍyft, cf. Ar ḍif "side (of a valley [cf. also RÉS, V, p. 41], or of a mountain." The actual meaning of ḍyft is determined by myfᶜt to which it is obviously connected. For the photograph of RÉS 2687, cf. DoSA, pl. 80 on p. 138. Note also that H. von Wissmann speaks of "the latex squeezes taken by the Austrian Southarabian Expedition (SE, B 133)" (cf. Le Muséon, 77 [1964], p. 443). The squeezes of the text are made of paper, like all the others of the same series. - ntwḥ, cf. Ar nâḥa (i), 2nd form "to set at rest, tranquillize" and 5th form "to be at rest;" cf. also Hebrew nâḥ (from nwḥ) "to settle down, rest, repose, give rest."

L.13: ʾlhn: -hn is the absolute external plural ending. - knm/byᶜbr/whwr seems to be the equivalent of the current expression "when the king, or the chief sits," that is to say when the ruler deals publicly with the affairs at hand.

RÉS 3962 = WB 3-41. - Text engraved on a stone re-used in the southern wall of Ḥuṣn ed-Dîmah in the village of al-Maᶜârif.
Stone: 43 x 46 cm. The edges of the front were hammered out after the engraving of the inscription. Width of the heavily hammered sections: 5.5 (lateral

sides), from 4 to 4.5 cm. (bottom) and from 7 (left) to 12.5 cm. (right; upper section; measurements taken above the last letter of l.1 and the first of l.2); this hammering has damaged almost the entire l.1, the first five letters of l.2, the lower half of the last three letters of l.9 and the entire l.10. A lighter hammering has damaged most of l.9. Text: l.2: 28 x 3.5 cm.; l.3: 28.5 x 3.5 cm.; l.4: 28.2 x 3.5 cm.; l.5: 28.5 x from 3.2 to 3.4 cm.; l. 6: 29.2 x 3.2 cm.;l.7: 29.5 x 3.2 cm.; l.8: 30 x 3.5 cm.; l.9: 31 x 2.5 cm.; l.10: 23 x 2.5 cm.; height of ḥ of l.1: 4.5 cm.; distance between the lines: 0.3 cm. The text of RÉS (VII, p. 17) must be corrected according to the following transliteration.

1 [...../bn]ʳ/flsɔb/bn/ʾḥ
2 ʳbrm/šɔʾm/-
8 -/wbmrɔs/y
9 dᶜɔb/ynf/yhnᶜm/mlk/qtbn/wsq
10 bsww/ᶜmkrb/yhwḍᶜ

1 [....., son of] Fâlisɔab, of (the group) Ḥa-
2 brum, has purchased -
8 and by his lord Ya-
9 daᶜɔab Yanûf Yuhanᶜim, king of Qatabân, and his
10 attendant ᶜAmmkarib [of the family] Yuhwaḍiᶜ.

L.1: the first third is completely hammered out and illegible. The lower section of the following section suggests the preceding reading; ḥ is intact. - flsɔb, cf. the name of month flsm in RÉS 2724/12.

L.1-2: ḥbrm, cf., e.g. the personal name in Ḥaḍr al-Ġurâb 2 b (cf. JaDSA, V, p. 296).

L.9-10: sqb, cf. the plural in Min Fakhry 14/15; here, the meaning seems to be something like "attendant."

L.10: ᶜmkrb, e.g. Ja 881 B/1. - yhwḍᶜ, e.g. RÉS 3965/8.

Final remark on ɔmtᶜsm of l.4-5. - The reading of s is certain (cf. already RyISA's suggestion [IX, p. 117] to correct -mm to -sm). The worker had first engraved -mm, but corrected the first m to s. For the meaning of the word, cf. the commentary on Ja 2457/2 (see above, p. 52).

RÉS 3965 = WB 3-37. - Stone re-used in the second row (from ground level) of the southern wall of a ḥuṣn of al-Hujîrih.
Stone: 70 x 54 cm. - L.1: 56.4 x 4.2 cm.; distance to the edges: 4.5 (top) and 6 cm. (right); l.2: 56.2 x 4.4 cm.; l.3: 56 x 4.2 cm.; l.4: 54.9 x 4.3 cm.; l.5: 55.1 x 4.2 cm.; l.6: 55.2 x 4.2 cm.; l.7: 54.1 x 4.1 cm.; l.8: 38 x 4.2 cm.; distance from the bottom line to the lower edge of the stone: 11.5 cm.

RÉS 4288 reads as follows: ḥṣr 1 Ḥâṣir
ld 2 [of the family] Lawd.

ḥṣr, cf. Ḥaḍr ḥṣrm, e.g. as a personal name in RÉS 5040 bis A; for the reading of the entire group of graffiti, cf. JaSIMB, pp. 16-17. - ld: the vertical stroke common to both d and l is in the vertical axis of the central letter of l.1; the appendix of l was engraved to the right of the vertical stroke simply because it could not have been engraved to the left without forcing the worker to

engrave a tiny appendix for d. Cf. the Saf personal name ld, e.g. in CIS 334.

Sa 42 (= CIH 126)/3-8, cf. M. Höfner, Sabaeica (Hamburg, 1966), pp. 21-25 and photograph of the squeeze on p. 22.

3 -/lkd/mn/dlhw/yryśn/[kh]
4 wḍ>/wstwḍ>/tldmm/bdwlt/fyšn/nl[..]
5 yhwḍ>n/bd/nswr/nḥql/bn/dn/ḥrfn[/w]
6 stwḍ>/bmḥrmn/>wm/d<rn/>lw/wl/ym[tn]
7 nfshw/h>/>sn/wqnyhw/lystmḥḍ[n/ml]
8 kn/-

For the restoration at the end of 1.6 and 7 (cf. already the editor), cf. 1.13 and 14. - The above transcription of the text is identical with that of the editor, except h at the end of 1.3 and the two dots at the end of 1.4 - The editor's translation reads as follows:

3 - Was betrifft irgend jemanden, in bezug auf welchen sie anordnen, (ihn) [zu]
4 verbannen, (a) und (dies) er sucht Zuflucht bei irgendwelchen Verwandten im Hoheitsbereich der FYŠN, so soll
5 man (als Strafe) bezahlen im (Monat) d-NSWR den geschätzten Überschuss der Ernte von diesem Jahr; (b) und
6 sucht er Zuflucht im Heiligtum >WM von der Burg >LW, so soll ster[ben]
7 des Todes dieser Mann und seinen Besitz soll beschlagnah[men der Kö-]
8 nig.-

The author's treatment of the text calls for the following remarks.

1) The editor correctly restores k at the end of 1.3 (cf. also 1.11 and 15), and his 1.4 ends with nl. If one, however, studies the set-up of the letters on the squeeze, he sees that one letter is still missing after k of 1.3 and two signs after nl of 1.4 in order to align the ends of these two lines with the others. The restoration of h at the end of 1.3 gives hwḍ>, which is found on 1.5. On the other hand, I do not know what could have been written at the end of 1.4. Incidentally, the editor's restoration of "[wlkd/>]" at the end of 1.10 is also unacceptable, because the alignment requires four letters and certainly not five and a word divider. Similarly, the editor's restoration of "[>nt]" at the end of 1.13 is also unacceptable, because there are traces of four (not three) letters. The editor should study the squeezes again to ascertain the reading of these two places.

2) The insertion of "(ihn)" in the editor's translation of 1.3 remains without counterpart in the text and is justified only because of the editor's interpretation of the following verb in the active voice. This verb, which formulates the object of the sentence, is in the passive voice.

3) For the expression stwḍ>/tldmm of 1.4, cf. Orientalia, 36 (1967), pp. 376-377. tldmm means "in tatters," and "the meaning of the expression is clear; the edict foresees the possibility that the condemned person may plan to disguise himself in tatters in order to disappear among the people and so remain unnoticed."

4) The editor's translation of the punishment given in the above-mentioned case (see the translation of 1.5) is explained on p. 25 B as follows: "Die Strafe besteht diesfalls darin, dass der gesamte, beim den nḥql-Verfahren geschätzte Betrag eingezogen wird," and nḥql is explained on p. 24 as follows: "den bei dieser Schätzung festgesetzten Betrag, der nach Abzug der Abgaben dem Landwirt als Ertrag übrigblieb."

Such a punishment does not make any sense, at least to me.

a - Preliminary remark. - IrHSA declares that M. Höfner has given a "convincing interpretation" of the entire text (p. 280, note 19). If it is true, why does this author not accept M. Höfner's interpretation of nḥql? Instead, he states that "the details [of nḥql] have not yet been satisfactorily elucidated" (p. 282) and nḥql is rendered "a nḥql" (p. 283)! The adjective "convincing" is also used by IrHSA when he speaks of "the convincing rendering of this text [CIH 126] by A.F.L. Beeston" (p. 280). It is difficult to believe that this judgment was suggested by scientific reasons. A.F.L. Beeston's translation (cf. Le Muséon, 64 [1951], pp. 306-307) is hardly intelligible, based as it is on a very poor copy. The only value of this translation is to show not only that a fertile imagination is capable of translating (!) a copy filled with inaccuracies, and also that any author should refrain from wasting his time with such copies.

b - The punishment for a man condemned to exile, who attempted to escape his sentence by hiding in the countryside of Fayšân, would be a fine. It should be emphasized that it is the only punishment mentioned in the text. Therefore, the punishment would mean the annulment of the first sentence of being banned, which would be commuted to a fine; in other words, the man involved would regain his liberty, save a fine! The interpretation of the text is obviously wrong.

c - The punishment would be a fine based on the estimated value of the surplus of the harvest. But the text does not specify at all the occupation of the condemned man. The punishment such as defined by the interpretation of the text is possible only if the man is some kind of farmer, but it makes no sense at all if the man was a merchant, a soldier, a servant, etc. For nḥql, cf. the commentary on Ja 2361/10 (see above, p. 30). bd/nswr/nḥql/bn/dn/hrfn means literally "during [the month] Niswar, [which is] a part of this year," thus "during [the month] Niswar of the current year."

d - wl/ym[tn] nfshw/hɔ/ɔsn (1.6-7; also in 1.13) is translated "so soll ster[ben] des Todes dieser Man" (p. 25 B), and the commentary remarks that the expression "heisst wörtlich 'se soll sterben in bezug auf sein Leben (hāl-acc.) dieser Mann', dem etwa unser 'es soll des Todes sterben' hinsichtlich des Ausdruckwertes entspricht" (p. 24 B). This interpretation implies an obvious tautology. How can anyone die in relation to someone else's life? Furthermore, nfs normally means "person" and not "life." RÉS (VII, p. 78) also translates nfs as "vie" in RÉS 4088/5 (cf. also BeDGAS, p. 61, no. 53:1), and BaYUP does the same in RÉS 4176/10 (pp. 48 and 108; the author's translation is different in each place). In legal texts, such as the above-mentioned inscriptions, nfs means the legal person, that is to say the human being with all his legal rights. The expression means "then, shall die as a legal person this man." Since all the rights of this kind of convict cease to exist at the time of his physical death, including the right to bequeath his possessions to anyone of his choice, it seems natural that the law should designate the person or persons who will receive his possessions. L.7-8 of the present text stipulate that it is the king, the author of the sentence (cf. also 1.14). In RÉS 4088, however, nobody is expressly designated to take over the possessions of the trespasser. But the general contents of the inscription suggest that the author of the "no trespassing" sign gives up his right to the trespasser's possessions in favor of the man who would kill the trespasser himself.

I suggest translating the entire pericope as follows:

3 - With regard to anyone against whom they have decreed [that]
4 he was banned, and he has gone out in tatters in the dominium of Fayšân, then
5 he shall be banned during [the month] Niswar of the current year, [but
6 if] he has gone out in the temple ɔAwwâm of the citadel ɔIlw, then shall di[e]

7 this man as a legal person, and his possessions, the [ki]ng shall take

8 over.-

According to the preceding interpretation, the original punishment, the banishment, is made stiffer as a result of the convict's attempt to escape. The fact of hiding in a common ground is punished by a definite date for the banishment which will take place during a month of the current year. But the attempt of the convict to hide himself in a sacred place is considered as an offense to the gods, and the punishment for such a crime is the death of that man as a legal person.
A last remark concerns dwlt. This term indicates the territory over which a tribe has jurisdiction, that is to say, a territory ruled according to the laws and customs of that tribe. The same territory would be called bdc when considered from the point of vue of the entire kingdom.

Inscriptions of J. Šaqîr, northeast of Hajr Ḥenû az-Zurîr. - The following three texts are engraved on the northern side of a boulder located about 10 m. from the southern foot of the jebel.

RÉS 4333 = Groom-Beihan 11 A (cf. RyISA, VIII, p. 75) = WB 3-53. - Text engraved 10 cm. from the top of the boulder. - L.1: 24 x 5 cm.; space between the lines: 0.5 cm.; 1.2: 10 x 4.5 cm.

Groom-Beihan 11 B (cf. RyISA, VIII, p. 76) = WB 3-54. - Text engraved 5.5 cm. below the preceding text. - L.1: 49 x 4.5 cm.; space between the lines: 0.5 cm.; 1.2: 45 x from 4.5 (beginning) to 4 cm. (end). - For mhlk, cf. the commentary on Ja 2436/1-2 (see above, p. 43). - ḥtmn is understood by RyISA as a noun, "du (so)mmet." There is no reason at all why the first two letters of "(so)mmet" should be put between parentheses. Furthermore, since neither the boulder itself nor the surrounding area shows any trace of human artifact, it is difficult to understand "du (so)mmet" that can only refer to the top of the boulder. ḥtmnn is the proper name of a building located in the nearby city of Hajr Ḥenû az-Zurîr.

RÉS 4330 = Groom-Beihan 11 C (cf. RyISA, VIII, pp. 76-77) = WB 3-55. - Text engraved 29.5 cm. from the upper edge of the boulder; 1.3 starts 6 cm. to the left of 1.1 of the preceding inscription. - L.1-5: 98.5 x 5.5 cm., 102.5 x 4.5 cm., 104.5 x 4.5 cm.; 101 x 4.5 cm., and 35.5 x 5.5 cm.; space between the lines: 0.5 cm.

L.3: dᶜdrhw, as in RÉS (VII, p. 195), contrary to dᶜdrsw suggested by RyISA (p. 77); the letter h is clearly engraved.

Liḥyanite JsaT 427 reads as follows: ᶜlwt ḫfr hrs ᶜAlwat has buried Haris. Cf. W. Caskel, Lihyan und Lihyanisch (Cologne, 1954), pp. 103-104; this author translates hrs as a noun. hrs is known as a personal name in Saf; e.g. HaCH 3.

Tham Hu 360 (cf. the facsimile in Ch. Huber, Journal d'un voyage en Arabie (1883-1884) [Paris, 1891], p. 292, no. 11, and A. van der Branden, Les inscriptions thamoudéennes [Louvain, 1950], pp. 187-188) may be read as follows:

yšmr rbkt Rabkat is hastening.

yšmr, cf. Ar šamara "to hasten, walk at a quick pace." - rbkt, cf. Ar rabaka "to mix, mingle something."

Tham JsaT 704 reads as follows: --> lfny By Fanay. - fny is a well-known Saf personal name; e.g. Wi 908.

The two texts of Tham Qarina 3 (cf. facsimiles in an-Sanâbil, 1957, p. 34) may be read as follows.

a: the second half of the upper line.

ldyṣ>l By Dayyâṣ>il. - Cf. dyṣ in Qat 2414 (see above, pp.39-40).

b: the rest of the facsimile.

srwy (d)	1	Sarway, (he of)
ylḥd	2	Yalḥad.

srwy, cf. the Sab personal name srwm of CIH 37/6. - ylḥd, cf. the Sab personal name lḥd in Ja 1008 b/1.

A Qatabanian Proscynema at New York University.

Last September 14, 1971, Mr. Stephen J. Lieberman, Assistant Professor of Near Eastern Languages and Literatures of New York University, kindly informed me that his department was in possession of a South-Arabian antiquity and, later, sent me two color photographs and the measurements of the original. Subsequently, Mr. R. Bayly Winder, Dean of the above-mentioned Department, authorized me to publish the inscription and gave me the following details on its origin: "I purchased it on behalf of the Department through Mr. Brian Doe, than the Director of Antiquities in Aden in the summer of 1966. Doe simply bought the piece from Bedouin who knew he bought things"(letter of October 22, 1971). May the two professors of New York University find here the expression of my deep gratitude for their generosity.

Ja 2475: a monolithe proscynema with the upper part of the plaque broken off; most probably from Wâdî Beiḥân; same type, e.g. as TC 741 (cf. ClASAN, pl. 70); cf. the tracing on pl. 17. - New York University 1.

"A test with hydrochloric acid made it clear that most of the rock is calcium carbonate, although there may be some gypsum in it as well. It is yellowish gray hue 5Y7/2 on the rock color chart of the Geological Society of America" (S.J. Lieberman's letter, November 3, 1971). Here follow the measurements of the antiquity according to the same letter. Base: 11 (bottom) and 10.5 (top) x 11.1 cm. (lateral sides); width: 4.8 cm. (the back is damaged); width of the rim of the upper side:: 1.8 (front) and 1 cm. (lateral sides). Top: 8.5 (bottom) and 8.8 (top) x 4 cm. (lateral sides). Text: letter height: 3 (l.1) and 3.9 cm.(l.2). Two fine horizontal lines are traced respectively 0.3 cm. above and 0.5 cm. below l.1. L.2 is engraved 0.4 cm. below the lower line of the preceding group, and its letter height is determined by two finely traced horizontal lines; distance between l.2 and the lower edge of the base: 0.9 cm.

blġt	1	Balġat,
dbnʾl	2	he of (the group) Binʾil.

blġt, CIH 450/5 (cf. JaMAR, II, p. 48). Note that the appendix of ġ is engraved to the right, instead of the left, of the main part of the letter. - bnʾl is also a clan name in RÉS 3902, no. 92 (cf. JaPEM, p. 115).

New Sabaean Rock Inscriptions of Southern Saudi Arabia Photographed by James P. Mandaville, Jr.

In the second half of October 1969, Mr. James P. Mandaville, Jr.,the well-known contributor to both Sabaean and Safaitic science, has once more put Sabaean epigraphy in his debt by photographing new material in southern Saudi Arabia. I wish to express my deep gratitude to my generous friend for his renewed kind initiative of putting his photographs at my disposal for publication.

The first series of photographs was "taken on 19 October 1969 near the ruins of al-Jucayfirah (18°57' N, 43°38' E) in Wādī Tathlīth. There is an interesting stratified tell here about 8 m. high and 80 m. in diameter on top [Photograph no. 1/1]. Across the silt floor of the wadi nearby are long lines of stones such as the one [Photographs nos. 1/2 and 3]. These run out into the wadi bed from points on the rock hills that form the 'banks.' I believe it was at the terminus of one of these structures, on the side of the rock hill, that I photographed [Ja 2476; photograph no. 1/4]. The cairns [photographs, nos.1/5-7] were near the tell and may have marked a cemetery." The site of al-Jucayfirah is thus located about 115 kil. in a straight line northwest of Ḥimâ.

The second series of photographs was taken "on 19 October 1969 at Jabal aṣ-Ṣafā (19°03' N, 43°35' E). The black and red ocher figures, inscriptions [Ja 2477-2481] and wusūm [photographs nos. 2/1-20] were in one side of the mountain on the roof and walls of a rock shelter called Ghār al-Ḥaras, 'cave - - or more properly 'rock shelter', as the term is used by Bedouins -- of the Guards.' [Photographs, nos. 2/21-24: Ja 2482-2485] were on large boulders at the base of the mountain, not in the shelter." J. aṣ-Ṣafâ is thus about 15 kil. in a straight line northwest of al-Jucayfirah and immediately northwest of the town of Ḥamḍat. The photographs , nos. 2/1-20, show figures, either in black or red ocher, of men, cameleers, goats, camels, and of geometrical designs composed of lozenges and squares.

The third series of photographs was taken "on 24 October 1969 near the village of as-Sūdah. The figures were on boulders that mark the high point of the summit known locally as al-Mujaddah. The elevation here is 9400', and it is most probably the highest point in Saudi Arabia, despite the higher figure shown some distance away on the 1:500,000 scale ʿAsīr Quadrangle. The geographical coordinates of the site are about 18°16' N, 42°21' E." The town of as-Sûdah is located about 38.5 kil. in a straight line west of Ḥamîs Mušayṭ. The figures shown on the six photographs are those of ibexes and mostly oryxes.

Ja 2484 was engraved by the late Sabaean king Maʿadkarib Yaʿfur who was reigning in 516 A.D. according to Wâdî Maʾsil 2/9, another inscription engraved by the king himself in Wâdî Maʾsil about 565 kil. in a straight line north-northeast of J. aṣ-Ṣafâ. Ja 2483, which most probably contains the name of the same king, could be deciphered, in my opinion, at least in part, from the rock itself or on close-up photographs.

The other rock inscriptions bring up once more the question of the texts in cursive writing of southern Saudi Arabia. J. Ryckmans' theories on the subject (cf. BiOr, 26 [1969], pp. 246-247) are discussed and rejected in my paper entitled "Les graffites sabéens de l'Arabie Saoudite méridionale" (cf. F.Altheim-

R. Stiehl, Christentum am roten Meer, I [Berlin, 1971], pp. 110-121).

G. Ryckmans' statement, according to which "une inscription de caractère archaïque se rapporte à un ᶜbd/smhᶜly. Ceci nous reporte-t-il à la période ancienne de Saba?" (cf. RSO, 32 [1957], p. 563), does not at all affect my argumentation (pp. 114-115), because the text involved, the origin of which remains unknown, does not belong to "les textes de Ḥimâ datant de la période des moukarrib sabéens...auxquels aucun compte rendu de l'expédition Philby ne fait allusion." But, G. Ryckmans' statement makes J. Ryckmans' theory on the cursive graffiti even less intelligible for the simple reason that the author ignores a very important item of the documentation gathered by the Philby expedition.

Ja 2476. - A dextrograde graffito scratched on a darkish surface; cf. the tracing on pl. 17. - Mandaville 51.

--> /mdᶜt 1 Madᶜût

--> ᶜydt 2 [of the group] ᶜAydat.

mdᶜt, cf. Ar dacata "to push," and dᶜt, known as a Ḥaḍr personal name introduced by a wasm in Serjeant-Hûd 15 (cf. Le Muséon, 67 [1954], p. 183) and as a Qat clan name in Ja 408 i/1. - ᶜydt, cf. ᶜydn, e.g. a clan name in CIH 848.

Ja 2477. - A graffito painted in red ocher on the brownish crust of a limestone surface; cf. the tracing on pl. 17. - Mandaville 52.

ᶜmg qšbt ᶜAmûg [of the group] Qašbat.

ᶜmg is well known as a Saf personal name, e.g. CIS 1090+1089 (cf. JaSN, p. 56, note 57). - qšbt is a feminine name in CIH 95/2.

Ja 2478. - Graffiti painted in red ocher on the yellowish crust of a limestone surface; cf. the tracings on pl. 18. - Mandaville 53.

a: in the upper center.

šmm Šamûm.

Cf. the Sab proper name in RÉS 3943/3, and Ar šamûm "perfumed." The reading of šmm in Ḥaḍr Wissmann 8 b (cf. RyISA, XIX, p. 226) is incorrect.

b: slightly below and to the left of the preceding name. The figure of an animal is painted in black ocher and its hind leg covers the upper left corner of m.

bdm Baddum. ÷ Cf. the personal name bd, e.g. in Sab Ja 2110/9.

c: an aslant graffito painted below and slightly to the right of text a.

ḥsbt Ḥasbat.

Cf. the Sab proper name ḥsb in Ja 2356 a/9 (cf. JaMAR, II, p. 90).

d: to the right of text c.

tšṭ Tašiṭ.

Cf. the Sab personal name šytm in Gl 1522/1, and the Qat verb šṭ, e.g. in RÉS 4337 C/3 (see above, p. 66).

e: a large graffito painted below and slightly to the left of texts a-c.

mkḥb Makḥûb.

Cf. Ar kaḥaba "to hit someone on the posterior" and the Saf personal name khb in LP 177.

Ja 2479. - A graffito painted in red on the brownish crust of a limestone surface; cf. the tracing on pl. 18. - Mandaville 54.

qlšm Qalšum.

Cf. Ar qalâš "stocky, thickset." In Ḥaḍr RÉS 4696/2-3 (cf. JaMAR, II, p. 70), the name reads flšm instead of qlšm (cf. JaSIMB, p. 32 A).

Ja 2480. - A dextrograde graffito painted in red on the brownish crust of a limestone surface; cf. the tracing on pl. 18. - Mandaville 55.

--> sycyc Sayacyac.

A qataltal nominal derivation, as ḥlmlm in Proche-Orient 1/3, where the formation was not recognized (cf. RyISA, XI, p. 101: "Ḥalmalum"). The name syc is known in the graffiti from the country of Mukérâs; cf. Ar sâca (i) "said of camels) to be left alone without a pastor."

Ja 2481. - All writings and figures are in red ocher, except the figure of the animal to the right of text b, which is in black ocher; cf. the tracings on pl. 18. - Mandaville 56.

a: below and to the left of the breast of a camel.

>wcl >Awcal.

Cf. the well-known noun wcl "ibex," and the proper name wcln (cf., e.g. JaSIMB, p. 414 B).

b: a graffito running through the legs of the preceding animal and to the left of a long-bodied quadruped with exceptionally long horns; as mentioned above, this animal is the only figure in black ocher.

>wr rgmn >Awâr [of the group] Ragmân.

>wr, cf. the noun >wr "flames" in RÉS 4723 (= Ja 428)/1-2, and the Saf name >wrn in Rees 160 a (cf. Syria, 10 [1929], pl. 27). - rgmn, cf. the proper name rgmtm, e.g. in RÉS 3943/3. In CIH 542/3-4, read ...]rgm.

c: almost in the center of the space between four figures: the animal in black paint (see above; to the left), a bovine with concave-convex horns (above and to the right), a man with arms and fingers outstretched upward (to the right and above), and a checky field (below and to the right).

mtn Matîn.

Cf. the Saf personal name, e.g. in CIS 429, and the personal name mtnym in RÉS 3108/1-2.

Ja 2482. - Ordinary graffiti engraved on the brownish crust of a limestone surface; cf. the tracings on pl. 19. - Mandaville 57.

a: in the upper right corner.

whb mry dcrm Wahab has disputed with Dacrum.

whb, e.g. Ja 2160 a. - mry, cf. Ar marâ (i) "to dispute with someone." - dcrm, cf. Ar dacira "to act viciously, wickedly."

b: below the preceding text.

hlyt ṭmt	1	Halayt has deflowered
mqdlt	2	Maqdulat.

hlyt, cf. the Qat name (l)yt in TC 1342/1 (cf. JaNPIO, p. 55). - ṭmt, cf. Ar ṭamaṭa "to deflower a woman." - mqdlt, cf. the Saf name qdl in Wi 291, and Ar qadala "to follow someone."

c: below the preceding text.

syᶜštt	1	Sayaᶜšatât,
⊃m	2	mother of
bsq	3	Bâsiq.

syᶜštt: for the two elements of the name, cf., respectively, sycyᶜ of Ja 2467 and the Saf personal name št in CIS 1868 (cf. JaSN, p. 78, note 112). - bsq, cf. the Qat clan name bsqm in RÉS 3858/8.

d: below the first two letters of text a/1 and to the right of text c/2-3.

htl Ḥatîl.

This personal name is known in Tham (e.g. Hu 626 = JsaT 290) and Liḥ (e.g. JsaL 73/3).

e: below and slightly to the left of text c/3.

ḥdlt Ḥadlat.

Cf. the Qat clan name ḥdln in RÉS 4336/1, where the letter l is certain on the stone.

f: to the right of the preceding name.

Wasm ⊃lm Wasm. ⊃Alim.

g: to the left of text a.

ḥlmᶜat Ḥalimᶜat.

For the first element of this new theophoric name, cf. ḥlmlm of Proche-Orient 1/3 (see above, the commentary on Ja 2480 on p. 83).

h: below and to the right of text g.

ṯḥsbt Taḥsabat. - Cf. ḥsbt in Ja 2478 c.

i: to the left of the preceding name and strongly aslant toward the left.

hgtrm Hagtarum.

Cf. Ar jarama, 8th form "to gain, acquire, earn (wealth, etc.), and, e.g. the personal name grm (cf., e.g. JaSIMB, p. 407 B).

j: to the right of r of the preceding name.

mlb Mulabb. - E.g. Ja 1021 c/2.

k: below and to the right of the preceding name.

ḥṭṭmyn Ḥaṭṭamîyân.

Cf. the Saf personal name ḥṭm in Wi 519. The second half of this text is read wntlyt by WiSIJ (p. 76), who writes that "I can suggest no reasonable interpre-

tation of the latter part of the inscription." J.T. Milik presents his own interpretation as follows: "probablement wlTlyt, nom propre" (cf. Syria, 37 [1960], p. 180 B). The reading of l instead of n is certain, but there is no question of a proper name tlyt. The text reads wlt lyt "And, Lat, concealement!" Cf. Ar lâta (i) "to conceal." - WiSIJ also reads n for l in Wi 520: lbdwl "By Badwal." This is another example of the qatwal nominal derivation (cf. JaSN, pp. 126-127); cf., e.g. bdwn in CIS 3905.

Ja 2483. - A long text composed of 11 lines. - Mandaville 58.
The text is so badly weathered that, at least on the color photograph now at my disposal, only a few scattered letters can be read, beside the royal title .../mlk/sbʾ/wdrydn(5)whḍrmt/wymnt/wʾcrbhmw/ṭwdm/wthmt/..."..., king of Sabaʾ and of Raydân, and of Ḥaḍramawt, and of Yamnat, and of their Arabs in mountain and plain,..." In spite of repeated efforts, I was unable to read the royal name which precedes the title itself; mcdkrb/ycfr is suggested by Ja 2484, because of the proximity of the two inscriptions. The letter w is composed of two small circles completely separated from each other.

Ja 2484. - An inscription engraved on the brownish crust of a yellowish limestone surface; cf. the tracing on pl. 19. - Mandaville 59.

1 mcdkrb/ycfr/mlk
(Sym-bol)

2 sbʾ/wdrydn/whḍrmt

3 wymnt/wʾcrbhmw/ṭwdm/wthm[t]

4 [hw]rw/dn/wtfn/brḥmn/kgmc/blwdn

5 [ʾl]n/sbʾ/drḥn/bwrḥn/dcrfn/drʾ[n]

1 Macadkarib Yacfur, king of
(Sym-bol)

2 Sabaʾ and of Raydân, and of Ḥaḍramaw[t,]

3 and of Yamnat, and of their Arabs in mountain and plai[n,]

4 has [prepa]red this reliable rescript - By Raḥmân - when he annexed the provinces

5 [whi]ch had fought Darḥân, in the month of cArfân Daraʾ[ân].

L.1-2 are rather easy to read due to the size of the letters on the close-up photograph and to the condition of the rock preservation. But, the letters are very damaged especially in 1.4-5, the reading of which is very difficult. The letters either partly or completely restored on both sides of the text are traced in stippling on the tracing. The well-known lunar symbol found on both coins and late texts is engraved below c of ycfr, that is to say on the widest space between l.1 and 2, since the two opposite letters are c and w respectively. The symbol is a highly stylized bucranium, the horns of which were drawn together so as to make a double-convex line. Therefore, the central stroke represents the two lateral sides of the bucranium joined together, and each half of the central circle represents one eye. For the symbol, cf. JaMAR, II, p. 82.

L.1-3, Wâdî Maʾsil 2/1-2.

L.4: [hw]rw, Wâdî Maʾsil 2/3; cf. Ar hâra (i), 2nd form "to prepare, set in order"

(cf. also LaGD, p. 2895). On the expression hwrw/wwtf/dn/msndn of the above-mentioned inscription, RyISA (X, p. 308) writes that "le w final [of hwrw] ne marque pas le plur. de majesté, mais il appartient à la racine, le verbe suivant étant au singulier." The reason given by the author is erroneous; it is a well-known fact that the second verb is an infinitive, and not a perfect. On the other hand, the same author refers to "wry IV, 'montrer, déployer, exposer' (DOZY, Suppl.)." R. Dozy indicates very clearly that this 4th form of wry is "(pour ɔarɔay)" (cf. Supplément aux dictionnaires arabes, Leide, 1927, II, p. 798 A). The transfer of meaning from rɔy to wry is very limited even in Ar, in which the meaning of the 4th form of wry is "to make (one's piece of wood) to produce fire." The above-mentioned transfer cannot be accepted in Sab. - wtf is the term normally used to describe a royal decree granting some concessions; in Ist 7626/1, wtf refers to the land affected by such a decree. In Wâdî Maɔsil 2/3, the verb wtf is translated by RyISA "affecter." This translation can hardly be connected to the normal use of the noun and is vague enough to be incorrect. Finally, the verb of Wâdî Maɔsil and the noun in the present text belong to two inscriptions which have nothing whatever to do with any kind of concession. The original meaning of wfy is to accomplish, complete something with reliability, to execute something in a trustworthy manner. The noun wtf of the present text may be translated "reliable rescript;" the same word in Ist 7626 "the land affected by a reliable rescript;" and the verb of Wâdî Maɔsil "to give as a reliable rescript." It seems reasonable to admit that the giving of such a rescript or decree most probably involved a special procedure; but all detail of the latter remains unknown. - brḫmn is an incidental invocation; for rḥmn, cf. RÉS 5064 A/2. - kgmᶜ, e.g. Ja 1028/4. - blwd is the internal plural of the qtwl form of bld; cf. Ar balad "country, region, province."

L.5: [ɔl]n is the independent plural relative pronoun which is attested here for the first time; it has the same form as the plural demonstative adjective (e.g. CIH 555/2) and pronoun (RÉS 3946/6). - drḫn, cf., e.g. JaSIMB, p. 413 B. The name is most probably that of the commanding officer of the royal army. - ᶜrfn, cf. the Saf name ᶜrfy "ᶜArfay" in CIS 3681, instead of ᶜrfn.

Ja 2485. - Ordinary graffiti engraved on the brownish crust of a limestone surface; cf. the tracings on pl. 19. - Mandaville 60.

a: in the right half of the upper section.

hrbn Harbân. - Cf. the Qat name of a city hrbt in RÉS 4329/2.

b: to the left of the preceding name.

bᶜṭm Baᶜṭum.

Cf. the Tham personal name bᶜṭn in JsaT 472, and Ar baᶜaṭa "to slaughter."

c: below and to the right of texts a and b.

ṣṭmᶜat sᶜr Saṭamᶜat has been mistreated.

ṣṭmᶜt: for the first element of this new theophoric name, cf. Ar saṭama "to close (a door)." - sᶜr, Min JsaL 126 (cf. JaMIL, p. 33).

d: to the left of text c, and below and to the left of text b.

ᶜlbt/ ᶜUlbat. - Cf. the Tham personal name, e.g. in Hu 615.

e: immediately below and to the right of text c.

ṯwdm Ṯawdum. - Cf. the noun in the late Sab royal title, e.g. Ja 2484/3.

f: below the second half of text c and text d.

mlmg/mgyn Mulammag [of the group] Mugayn.

mlmg, cf. Ar malaja, 2nd form "to feed someone." - mgyn, cf., e.g. the Saf personal name mgnn in WiTh 100 (cf. F.V. Winnett and W.L. Reed, Ancient Records from North Arabia [Toronto, 1970], p. 137; for the reading of the first name of this text, cf. my forthcoming review of the book in English).

g: to the left of the space between texts d and f.

šl Šall. - Cf. RÉS 4618.

h: below the center of text f.

šġlm Šaġlum.

Cf. the collective noun šġl "employees" in Wâdî Maʾsil 1/8, and Ar šaġala "(said of a thing) to busy, occupy someone."

South-Arabian Texts
Published in
D.B. Doe's Recent Book.

G.L. Harding published in 1967 his "survey of archaeology in the Aden Protectorates [] undertaken at the request of the Colonial Office, and work in the field occupies the periods of July to mid-December 1959, and mid-April to September 1960" (cf. HaAAP, p. 1).

D.B. Doe was appointed "at his own volition, as the Director of the young Department of Antiquities at Aden. His tour of the latter office began in 1960" (cf. DoSA, p. 8). And now, D.B. Doe publishes his own volume in both English and German; it is the German edition that was used in JaMAR, II.

According to the author himself, "the purpose of this work is to introduce the early history of the people of South-western Arabia to a wider range of readers than has been covered by previous specialized publications on individual aspects" (p. 11). Although the ordinary reader is grateful for the intended purpose, he can hardly be satisfied with the small map (p. 17), where he is not going to find many names mentioned in the book, such as those given in connection with pl. 62, 63 and 64 (pp. 94-95). Note also that these three illustrations are among 26 plates which are not referred to in the text. A book, such as D.B. Doe's, loses a great deal of its interest without a map listing a l l geographical names mentioned in the text. Furthermore, the ordinary reader is also frustrated by looking at inscriptions and graffiti without being able to read anywhere what those ancient writings mean (e.g., pl. 111 on p. 201), or by reading the translations of some texts, hopelessly asking himself whether the photographs of these inscriptions are reproduced in the book. In fact, some are (e.g. Ja 921 on p. 235 and pl. 120 on p. 205), and some are not (e.g. RÉS 4337 A-C, with BeMCQ's translation; see above, pp. 65-67). The two preceding cases do not illustrate that "it is to those readers who are interested in this distant land and who wish to learn something of the early culture, trade, art and architecture of its ancient peoples that it is particularly directed" (p. 11). Had the writer kept those readers "particularly" in mind, he would have made sure, at least in my opinion, through a well-planned system of cross references, that everything would be clear and easy to find and, therefore, that the ordinary reader would not be plagued by many questions, which he is unable to answer by himself. And to make things even worse, the "Index" is limited to the point of being almost useless; e.g. the names found in connection with the three plates already mentioned above, viz. pl. 62, 63 and 64, are not even listed there.

Beside the ordinary commonplaces and clichés, the text itself contains a great amount of technical information concerning several sites and their countrysides. Unfortunately, the accuracy of the detail does not seem to be a quality of the text. Here follow five examples among those which can be checked.

1 - The location of the great Sab city of Ṣirwâḥ has been known for a long time. It is astonishing that the writer would locate it "south of Marib" (p.74), instead of east.

2 - The well-known site of Hajr bin Ḥumeid lies southwest of Hajr Koḥlân, but the author locates it "south of Timnaᶜ" (p. 216).

3 - The map (p. 17) locates J. Radaᶜ north-northwest of Mukérâs and immediately

north of 14° parallel. In fact, J. Radaᶜ is located halfway straight north between Mukérâs and the 14° parallel, about 13°59' N - 45°40' E.

4 - Wâdî Salmûn lies "on the west side of the Wadi Jirdān," states the author on p. 161, and the map locates it south-southwest of the same wâdî. The coordinates of Wâdî Salmûn are 14°27' N - 47°24' E according to Gazetteer... (p.370 A). The wâdî flows about 12.5 kil. in a straight line east of the town of ar-Rawḍat; at this point, the wâdî is about 60 kil. southeast of the confluent of Wâdî Jirdân and Wâdî Yaṯûf and about 17.5 kil. in a straight line northeast of ᶜAzzân. Wâdî Salmûn flows southeast of Wâdî Jirdân.

5 - The length of the inscribed rock from Ġanam al-Kuffar varies from one text to the other, viz.
34.3 cm. = "1' 1 1/2"" in D.B. Doe, Aden. Bulletin No.6 (1965), p. 2;
33 cm. = "13 inches" in DoSA, p. 179; and
"32 Zentimeter lange" in the German edition (p. 180) of DoSA.
Is it so difficult to give the accurate information? How then is the reader to accept at face value the individual details on lesser known sites or matters?

For the balance of the book, too many statements prove that the accurate knowledge of a field is not necessarily implied by the initiative of stepping into it "at his own volition" and, therefore, that the recourse to a specialist would have been far from a mere luxury.

There cannot be any question of discussing at length the contents of the volume. A few examples suffice here to show that the large-scale collaboration of a specialist was needed to render the volume reliable.

1 - The question of the South-Arabian graffiti may look confusing in the eyes of an outsider and all the more so because some specialists are still either confused or unwilling to face the reality (see above, p.82). Therefore, the writer of the book would have been well inspired and plainly justified to skip the question. Unfortunately, he did not. He wrote the following statement: the graffiti "are sometimes given the name of Thamudic and appear to show the type of inscribed characters first discovered in the area of Thamoud, although there are epigraphic differences" (p. 22), and his note 13 (p. 251 A) refers to what appears to be his only source of information, viz. HaAAP, p. 51, which contains A.F.L. Beeston's simplistic treatment of the question. Later on in the book, the "epigraphic differences" disappear, and the graffiti of pl. 91 on p. 161 are presented as being "in the Thamudic type script" (p. 161). The reason for the sudden disappearance of the "epigraphic differences" lies in the fact that these graffiti are the same as some of those which, according to A.F.L. Beeston, "are unmistakably of this 'Thamudic' type." Finally, the graffiti of pl. 69 on p. 149 are described as "early South Arabian graffiti" (p. 24) or "early South Arabian writings" (p. 148). The strongly concave lines of ɔ and b are characteristics of the latest historical period.

2 - "Several female plaques are votive representations of goddesses, particularly good examples being the plaques Dhat Ḥamym ᶜAthtar Yaġul found in the temple areas" (p. 109), and the author refers to pl. 24 on p. 43 in connection with several female plaques." First of all, the illustration is badly choosen, since the legend of pl. 24 (AM 40) states that "it is not known if it was part of a votive stele or of a plaque depicting the goddess Dat ḤMYM." In fact, AM 40 is the head of a young woman, which belongs to a statue, and not at all to either a stela or a plaque. Secondly, "particularly - areas" is contradicted by the author himself a few lines below on the same page 109, where he deals with the statue of Lady Baraɔat (Ja 122; cf. pl. 36 on p. 48), which is the only statue found with a dedicatory text written by Baraɔat herself to dt/ḥmym/ᶜttr/yġl, and this statue was

found inside the south gate area (cf. also the legend of pl. 36 on p. 48).

3 - Pl. 44 on p. 85 reproduces 19 coins, and the reader finds out on p. 260 A that they were "selected and identified by Dr. A.K. Irvine." The "description of the coins" on pp. 121-122 is a part of the text and will consequently be attributed to the author of the volume. However, the legend of p. 260 A suggests a different author. Furthermore, the writer of the description keeps on repeating the erroneous interpretation of a "legend in Liḥyānite script (šhr hll)" on Sab coins. For the question involved, cf. my volume entitled Research on Sabaean Rock Inscriptions from Southwestern Saudi Arabia (Washington, 1965), p. 4.

4 - The author gives the translation of Ja 1093 (cf. JaMAR, II, pp. 91-92) on p. 167. As the description of the coins mentioned above, this translation could hardly have been made by the author himself, although he does not mention the name of any epigraphist in connection with it. In any event, the translation contains seven errors:

a) "ᶜrln" must be corrected to ᶜrgn;
b) "the vineyard" must be corrected to "his vineyard;"
c) "which is" must be put between brackets;
d) "Ḫakar" must be corrected to "Hakar;"
e) "clansmen" must be corrected to "allies;"
f) "their Sun" must be corrected to "his Sun;" and
g) "the irrigation deity" must be corrected to "[his] irrigation deity."

5 - Some Qat coins bear the name ḫrb (e.g. pl. 44 h, extreme right of the second horizontal row, on p. 85), which is currently interpreted as the "mint place" (p. 122). This opinion is absolutely gratuitous. Why should some Qat coins bear the name of the mint, while some others do not? Why could not ḫrb indicate that the coins bearing the name were the usual currency in Wâdî Ḫarîb? The Qat coins without the name could have been the regular currency in proper Qatabân, that is to say in Wâdî Beiḥân. In any event, it is enough for the writer to find the same name ḫrb as the name of the royal palace in the large inscription from Hajr bin Ḥumeid, H 2 c/3(cf. pl. 111 on p. 201) and to conclude that "it is probable that the mint of the palace Ḫarib was here" (p. 216), that is to say in Hajr bin Ḥumeid. It is rather amazing how easily the writer telescopes "the mint name" and the palace name into "the mint of the palace." Even in the hypothesis that ḫrb of the coins refers to the mint, a palace and a mint are two different things, and it is speculation on the part of the writer to think that the mint was a part of the palace. Furthermore, the road, the palace and the well mentioned in the large inscription from Hajr bin Ḥumeid have each a special name. There cannot be any doubt that, if the mint was there according to an unsubstantiated hypothesis, it also would have a special name. The mint was certainly of more importance than a road or a well.

6 - The author speaks of two buildings excavated in 1967 "about a hundred yards west of" the royal house of Timnaᶜ, which is referred to as "the main temple." The name of the western building is given as "ᶜAthᶜan" (pp. 220, 222 and 262 B), or "Aᶜṯaᶜn" (pp. 220 and 221, inside fig. 37), or "ᶜAṯaᶜan" (p. 221 ,legend of fig. 37, and p. 262 B), or "ᶜAṯᶜan" (pp. 223-225 of the German edition). These FOUR different spellings of the same name include two different transliterations of ṯ, viz. "th" and ṯ," and the writer uses also a third one, "th" (see above, p.88). This is only one example of the admirable consistency of the author's spelling. The original name of that western building would thus be ᶜṯᶜn. Since the root ᶜṯᶜ does not exist, the name has most probably been misread ᶜṯᶜn for ᶜtwn.

7 - "The inscription dealing with homicide was published by A.K. Irvine in 1967," states the writer on p. 222. This statement is erroneous. A.K. Irvine did not

publish the inscription, but limited himself to suggesting a new interpretation of two sections of the text, RÉS 3878. My study of the second section, which is completed by two fragments found during the American excavations of the south gate of Timnaᶜ (see above, pp. 73-74), does not support A.K. Irvine's translation and interpretation.

The collaboration of a specialist would have been necessary to prevent the printing of many inaccurate statements. Yet, such a recourse seems excluded by the author's frame of mind, the first characteristic of which appears in the introduction, where the author claims the SOLE authorship of his entire volume, from A to Z. Indeed, this introduction does not contain a single word of acknowledgment to a single person who would have contributed in any way to the contents of the volume. The author writes: "I wish to express indebtedness to my friends and colleagues" (p. 11), and then follow 14 names listed alphabetically. All these persons are not named because they might have helped the writer in one way or another, and it could not possibly have been so because I have never been asked anything in relation to the volume. The reason for the writer's gratitude is apparently given in the relative proposition which immediately follows the 14 names and which reads as follows: "who have through their academic work identified themselves with Southern Arabia." S t r a n g e behavior indeed to simply omit the duly required acknowledgments to all persons who have helped the writer, including the persons and institutions who provided him with photographs, the person who made the drawings, and the series "New Aspects of Antiquity," which accepted to print his manuscript, and then to fill up the gap with a list of ... "friends and colleagues;" and all of them do not qualify for his tribute.

The second characteristic of the author's frame of mind is well illustrated by the cases of Wâdî al-ᶜAqabah and al-ᶜUqlah.

1 - G.L. Harding visited the site about two years before Mr. and Mrs. Charles Inge took me there as their guest. These facts are public knowledge. Why is it then that the author's text (pp. 235-237) does not state the preceding facts in black and white? It is only in the 24th line of the text that the author finally inserts the reference to his note 211, and if the reader does not take the trouble to go to p. 253 C where he is further referred to pp. 256 and 257, he would continue thinking that D.B. Doe was the first one to do some work in that particular area.

Furthermore, the author writes on p. 236: "Some inscriptions carry as many as 12-17 drawings of hands, some only 4-6 drawings and many incorporate the marks known as 'water signs.' Some examples of these inscriptions are: HYB followed by 17 hands; YMDʾL with 6 hands and three different water signs; MMRHMW with 6 hands; TBᶜTY with 4 hands."
The opinion on "the marks known as 'water signs'" comes from A.F.L. Beeston in HaAAP (p. 53), although it is obvious to any epigraphist who knows the graffiti of Wâdî Ḥaḍramawt that they are wasms, as shown by JaPRER (p. 47, fig. 21).
The first example is my black and white photograph al-ᶜAbr 1-153. DoSA has mistaken 2 hands for "HYB." In fact, there are two rows of 10 hands each engraved below the name. The number of hands engraved in the immediate vicinity of some names varies from 1 to 20.
The second example is HaAAP, pl. 55, no. 16; cf. JaDSA, V, p. 298. There are four wasms, instead of three, as stated by the author, which are engraved with the name, as pointed out in JaDSA, l.c.
The third and fourth examples are HaAAP, pl. 55, nos. 7 and 8; cf. JaDSA, V, p.297.
D.B. Doe's persistent overconfidence in his ability to read graffiti and his disregard even of some of the publications to which he refers are responsible for two more mistakes, viz. mmrhmw and tbᶜty for zmrhmw and tbᶜʾl respectively. It is the same overconfidence which is also responsible for the publication of the facsimile

of a rock inscription (cf. fig. 28 on p. 179; see below Ja 2496) instead of the photograph of it. This photograph was published by the author himself in 1965 and shows not only that the facsimile does not respect the palaeography of the text, but also that four letters are misread, including the second of l.1 which is cut into two independent signs.

2 - The case of al-ᶜUqlah is even worse. "The ᶜUqlah inscriptions seem to have been first seen and recorded by St John Philby during the tour he made of this area when visiting the Ḥaḍramaut in 1939.[] A total of over 100 inscriptions have now been found on this rock,[210]," writes the author on p. 233.

The opposition between the two phrases stressed by the adverb "now" makes it certain that there is a difference between Philby's records and the presently known texts. Who is responsible for the difference? What is exactly the difference between the two series of texts? What really happened? The ordinary reader, to whom the author claims his book to be "particularly directed" (see above, p. 87), will n e v e r know because D.B. Doe refuses to tell him what is public knowledge in the scientific world. Even if the reader takes the trouble to go to p. 253 C where he is further referred to p. 257, he would still not know what happened, for the title of the book listed as no. 33 f on p. 257, viz. The al-ᶜUqlah Texts, does not give any detail either on the quality of the material used by the author of the volume (photographs, copies, or both) or on the circumstances in which the author came into possession of the material.

The two preceding cases have in common that my work at both sites took place during D.B. Doe's directorship of the Aden Department of Antiquities. It looks as if D.B. Doe resented and still resents being frustrated in seeking the honor of doing the work himself. Or is it because I twice advised him to take good photographs of rock inscriptions instead of copying them. Whatever the correct explanation may be, his attitude is grossly unjust.

Furthermore, the above-quoted text of the author, although very short, contains three errors.

1 - H.St.J.B. Philby's journey to Ḥaḍramawt took place in 1936, not in 1939. D.B. Doe confuses the year of the journey with that of the publication of Philby's account of it.

2 - "This rock" is "the central rock of the group," and it is well known that 91 texts are engraved on it, and not "over 100."

3 - "The total of over 100 inscriptions" is also erroneous. It is well known too that the total number of the al-ᶜUqlah texts is 97. The author's error comes from his adding to them the four "texts which do not belong to the al-ᶜUqlah series" (cf. the appendix to my volume, pp. 62-64); 97 + 4 = 101 or "over 100."

Finally, the author's summary of the contents of the al-ᶜUqlah inscriptions is both inconsistent and tendentious. According to him, the main rock was the place where several Ḥaḍr kings "came to hold their ritual celebrations." This statement is correct if the adjective "ritual" has no religious implication at all. However, four lines below, the author uses also the expression "the ritual hunt," which is always understood as a hunt performed according to a religious ritual. Therefore, his first statement is erroneous. Furthermore, Ja 949, which refers to the hunt mentioned by the author, does NOT contain A SINGLE WORD giving any support to the opinion that the hunt was of a religious character. Is it so difficult to understand that a king may give a hunting party for the sole purpose of hunting? Since the adjective "ritual" has a religious connotation in the author's mind, the latter contradicts himself when writing that "possibly the ceremonies held at ᵓAnwadum were purely temporal an[?] the rocks themselves held no religious signifi-

cance although it would be hard to prove either way." Indeed, "it would be hard to prove" that the events which took place at ʾAnwadum were religious in any way because none of the texts contains a single reference to any religious activity. The existence of the so-called "ritual hunt" is yet to be demonstrated (cf. recently JaMAR, I, pp. 6-8). But, there is little doubt that Ja 2363 (see above, p.31) will be interpreted by some authors in connection with that hunt. However, ṣyd/lšms of the text does neither imply nor suggest any kind of ritual any more than shlk/ldt/ẓhrn of Ja 2470 (see above, pp. 54-55).

It can safely be said that the value of the book lies in the only part which can be fully trusted, viz. the photographic material which consists of 134 black and white and 8 in color; 36 of these photographs show inscriptions or inscribed objects. Here follows the inventory of the latter group of photographs and of the four facsimiles of inscriptions; the texts which have not been dealt with in a previous publication are studied below.

Pl. 1 (p. 33): AM 202; cf. JaMAR, II, p. 119.
Pl. 7 (p. 35; cf. also pp. 22 and 104): a (left): Ja 2115.
b (right): Ja 589.
c (center): Ja 2121; cf. JaMAR, II, p. 120.
Pl. 16 (p. 39; cf. also p. 74): end of CIH 366.
Pl. 19 (p. 41; cf. also pp. 27 and 106): b (right): RÉS 3902, no. 5; cf. JaMAR, II, p. 118.
Pl. 20 (p. 42; cf. also p. 106): AM 749; cf. l.c., p. 120.
Pl. 22 (p. 42; cf. also pp. 27 and 106):
a (left): AM unknown number; cf. l.c., p. 118, h.
b (right): AM unknown number; cf. l.c., p. 118, i.
Pl. 23 (p. 42; cf. also pp. 27 and 106):
a (left): RÉS 3902, no. 113; cf. l.c., p. 118.
b (right): RÉS 3902, no. 119 = RÉS 4637; cf. JaSIMB, p. 47 A.
Pl. 29 (p. 44): Ja 2486.
Pl. 36 (p. 48; cf. also p. 109): Ja 122.
Pl. 39 (p. 81; cf. also p. 110): AM 335; cf. JaMAR, II, p. 119.
Pl. 40 (p. 82; cf. also p. 110):
a (statue): RÉS 4709; cf. JaIMS, pp. 324-326, no. 491.
b (lower left corner; upper stone): CIH 53; cf. l.c., p. 329, no. 493.
c (lower left corner; lower stone partly hidden by an Ar inscription): CIH 60; cf. l.c., p. 336, no. 501.
d (lower center): Ja 520 = Lu 10 = K. Petráček, in ArOr, 32 (1964), p. 362 and pl. 4.
e (lower right corner; upper row; left stone): illegible.
f (cf. e; right stone): illegible.
g (cf. e; lower row; left stone): CIH 66 = Sa 19, fig. 48 (cf. M. Höfner, Sabaeica, III [Hamburg, 1966], p. 18 A); photograph of the right half in A.G. Lundin, in Epigraphika Vostoka, 19 (1969), p. 18, lower stone of the left vertical row.
h (cf. g; right stone): end of Ja 500; cf. JaIMS, pp. 334-335.
Pl. 44 (p. 85; cf. also pp. 72 and 118-122): a selection of coins from the British Museum. For the cursive inscription on Sab coins, see above, p. 89 ; for a study of the Ḥaḍr coins, cf. JaMAR, II, pp. 15-19.
Pl. 57 (p. 92; cf. also pp. 23, 64 and 146-147): ʾAbyân 1; see above, the remarks on p. 63.
Pl. 63 (p. 95): Ja 2487.
Pl. 64 (p. 95): Ja 2488.
Pl. 69 (p. 149; cf. also pp. 24 and 148): Ja 2489.

Pl. 72 (p. 151): RÉS 4935; cf. JaMAR, II, p. 141.
Pl. 73 (p. 151): RÉS 4936; cf. l.c., p. 118.
Pl. 75 (p. 152; cf. also pp. 23 and 175): a (left): Ja 2354; cf. l.c., p. 88.
b (right): Ja 2355; cf. l.c., p. 89.
Pl. 76 (p. 153; cf. also p. 22): Ja 2370-2377 and 2490 a-k.
Pl. 80 (p. 154; cf. also pp. 98 and 181): RÉS 2687; see above, some remarks on p. 74.
Pl. 84 (p. 156; cf. also pp. 22 and 188): RÉS 2640 = VL 80; see above, p. 9.
Pl. 91 (p. 161; cf. also p. 23): HaAAP, pl. 53 = Ja 2491.
Pl. 92 (p. 161): Ja 2492.
Pl. 93 (p. 161; cf. also p. 23): Ja 2493.
Pl. 108 (p. 200; cf. also p. 26): Ja 873.
Pl. 111 (p. 201; cf. also p. 216): H 2 c; cf. JaIHBH, pp. 338-340 and pl. 23b on p. 78.
Pl. 120 (p. 205; cf. also pp. 23, 99, 233 and 235): Ja 921-925, 928-931 and 947-949.
Pl. 123 (p. 207; cf. also pp. 22 and 236): Ja 2494.
Pl. 124 (p. 207; cf. also pp. 22 and 236): Ja 2495.
Pl. 128 (p. 209; cf. also p. 22): al-ʿAqabah 22-24 and 26-29; cf. JaDSA, V, pp. 298-299.

Color Photographs.

Pl. III (p. 114; cf. also pp. 101, 106 and 107): AM 60.785; cf. JaMAR, II, pp. 127-128.
Pl. IV (p. 114; cf. also pp. 74, 101 and 107): upper half of the statue with RÉS 3888; cf. l.c., p. 118.
Pl. V (p. 114; cf. also pp. 74, 101 and 107): RÉS 3885.
Pl. VI (p. 131; cf. also pp. 101, 106, 107 and 130):
a (extreme left): RÉS 3902, no. 18; cf. l.c., p. 137.
c (third from the left): AM 60.1227; cf. l.c., p. 131.
d (fourth from the left): RÉS 3902, no. 13; cf. l.c., p. 137.
f (extreme right): RÉS 3902, no. 14; cf. l.c., p. 137.
Pl. VIII (p. 132; cf. also pp. 101, 118 and 130):
a (top of the left vertical row): RÉS 3939; cf. l.c., p. 118.

Facsimiles.

Fig. 16 on p. 143: ʾAbyân 2.
Fig. 20 on p. 166: Ja 2357; cf. JaMAR, II, p. 92.
Fig. 24 on p. 175: Ja 1816; cf. l.c., p. 82.
Fig. 28 on p. 179 = D.B. Doe, Aden. Bulletin No. 6 (1965), p. 2 = Ja 2496.

The greatest part of the photographs with texts, which are published for the first time in the volume, shows graffiti engraved or painted on the rocks. Had the author entrusted this material to an epigraphist and provided him with big enlargements, he would undeniably have greatly increased the value of his book. Unfortunately, he did not do it, determined, as he was, not to share the authorship of his volume with anyone or even to have to thank any scholar for his special contribution. Furthermore, satisfied with taking and publishing photographs, he seemingly did not care whether his printed photographs would be partly illegible or partly very difficult to read, such as pl. 76, 91 and 92, because they are too small. Coming from a former director of a Department of Antiquities, who knows the importance of legible photographs, especially of graffiti, such an attitude is inexcusable.

Ja 520 (cf. A. Jamme, in RSO, 30 [1955], pp. 117-118 and facsimile on p. 129) = Lu 10 (cf. A.G. Lundin, in Epigraphika Vostoka, 15 [1963], pp. 43-45 and facsimile on fig. 8) = K. Petráček in ArOr, 32 (1964), p. 362 and photograph on pl. 4 = DoSA, pl. 40 d.
H. Webb's photograph published by DoSA shows that the right half of the stone has suffered considerable damage, but the upper right element of the monogram is still visible.

L.1: as pointed out by K. Petráček, the letter before /ɔsᶜd is b, which belongs to ɔbkrb (e.g. RÉS 3383 [Ga 4]/1; cf. also J. Ryckmans, in RSO, 37 [1962], p. 245).

L.5: K. Petráček's suggestion of hmrhmw is certain on his photograph.

Ja 873. - In DoSA's legend of his pl. 108 (p. 200; cf. also p. 26), the "orb of Venus" is erroneous and must be replaced by the solar disk. - Here follow the descriptive details which were not published in BASOR, no. 138, April, p. 46 and tracing on p. 40. In note 12 of p. 46, "XII" is a printing error for "VII." The back of the recess is composed of one slab, which measures 3.59 x 1.30 m. Diameter of the solar disk: 13.5 cm. - Lunar crescent: 40.5 (length) x 34.5 cm. (height); width in the center: 12.5 cm. - To the right, the stylized figure of a hand represented by three fingers and the thumb; 6.5 x 2.5 cm. - To the left, the figure of a dagger: 21.5 x 2 cm. - Text: w is missing; letter height: 44 (d), 46 (ɔ) and 45.5 cm. (b); width of the lettering: from 2.5 to 3 cm.; but 7.5 cm. at the extremities; total length of dɔb: 73.5 cm.; and distance from d to ɔ: 19.5 cm.

Ja 2486. - A fragmentary bowl, the type of which may be compared to that of H 1111 of Hajr bin Ḥumeid (cf. G.W. Van Beek et al., Hajar bin Ḥumeid: Investigations at a Pre-Islamic Site in South Arabia [Baltimore, 1969], p. 231, type 1300). - DoSA's pl. 29.

ḥ Ḥ.

Initial letter of a personal name; cf., e.g. H 500 (cf. JaIHBH, p. 334 A). - DoSA reads the letter correctly, but it is inaccurately printed "H" in the German edition (p. 44). DoSA erroneously states that the letter is "scratched." The letter was engraved after the firing of the bowl, and the engraving makes a heavy festoon.

Ja 2487. - Graffiti engraved on a boulder at Ḥaid Laḥmur. - DoSA's pl. 63.

a: in the upper left corner.

mᶜdrbm Maᶜadrabbum. - Cf. Sab Gl 1326/1-2.

b: below and to the right of the preceding name.

qlb lmw Qalb [of the family] Lamw.

qlb, cf., e.g. qlbt in Ja 408 G/1-2. - lmw is known as a Saf personal name in JaS 32.

c: slightly below and to the right of text b.

ntl Nâtil. - Cf. the Sab dual gentilice noun ntlynhn in Ja 401/1.

d: below the preceding name.

ɔdn whb ɔAdann [of the family] Wahab.

ɔdn, cf. Saf Wi 669 (cf. JaSN, p. 49, note 47).

e: below the end of text b and the beginning of text a, and below and to

the left of text d.

qlb ḥlmy Qalb [of the family] Ḥalmay.

ḥlmy, cf. the Sab divine name ḥlm in CIH 40/4.

Ja 2488. - A graffito engraved in heavy festoon below and to the right of the figures of two camels; "in the wadi Doḥ, southeast of Haid Laḥmur." - DoSA's pl. 64.

↓ yšrn bn 1 Yašrân, son of

<-- b>mṣc 2 cAṣam>ab.

L.1 is a vertical line to read from top to bottom. yšrn is known as a personal name in the graffiti from the country of Mukérâs, and as a clan name in Ja 881 B/2. - cṣm>b: for the first element of this new theophoric name, cf. cṣmm, e.g. in RÉS 3694 B.

Ja 2489. - A graffito engraved on an isolated boulder located, on the basis of the information given by DoSA (p. 148, where "J. Ḥakar" must be corrected to "J. Hakar" [see also above, p. 90]), about 4 kil. in a straight line northeast of Mukérâs. - DoSA's pl. 69.

mlḥwṣ 1 Malḥûṣ

/tḥwr/hln 2 has made Hallân [of the family]

yḥm/b>dn/cm 3 Yaḥam to return, in submission to cAmm.

mlḥwṣ, cf. Ar ḥalaṣa "to commit oneself (to something)." - tḥwr, cf. Ar ḥâra (o), 2nd form "to make someone to return." - hln, Saf CIS 3026.

Ja 2490. - Graffiti engraved on the same surface as Ja 2370-2377 (see above, pp. 34-35). - DoSA's pl. 76.

As already pointed out above, the eight graffiti, Ja 2370-2377, occupy the central section of the upper half of DoSA's photograph.

a: below the festoon engraved below Ja 2377, and to the left of Ja 2376.

mqym/dḥmr Maqîm, he of (the group) Ḥamar.

mqym, cf. mqymt, pl. of mqm "power" (cf., e.g. JaSIMB, p. 441 A). - dḥmr, Sab Ja 1013 g/2.

b: below and to the left of the end of the preceding text.

/bcm cmm Bacîm [of the group] cAmmum.

bcm, RÉS 3552/8; for the etymology, cf. JaSN, p. 134: bcmh. - cmm, cf., e.g. JaIRM, p. 313 and note 6.

c: below text a, and below and to the right of text b.

cm>lm cAmm>alim. - For the second element, cf. Sab Ja 2482 f.

d: graffito engraved in a cartouche located below text b.

ṣbḥkrb/dcmcly 1 Ṣabḥkarib, he of (the group) cAmmcalay,

b>dn/cm/wšmsm 2 in submission to cAmm and Šamsum.

dcmcly, Ja 408 N/1.

e: below and to the left of the second half of text d.

ʾbkrb/ś[ʿlbm] ʾAbkarib [of the group Śa[ʿlibum.]

ʾbkrb, e.g. Ja 862.

f: immediately to the right of text e.

ʾbʾns dʿmyd ʾAbʾanas, he of (the group) ʿUmayd.

ʾbʾns, e.g. Ja 852/1. - ʿmyd, e.g. AM 60.703 (cf. JaMAR, II, pp. 124-125).

g: graffito engraved in a cartouche located immediately below text f.

rtʿ/drʾbʾl 1 Rataʿ, he of (the group) Raʾabʾil,

bʾdn/ʿm 2 in submission to ʿAmm.

rtʿ, e.g. Groom-Beihan 17/1; for some remarks on the text, see above, p. 72. - rʾbʾl, e.g. Ja 902 a/1.

h: graffito engraved in a cartouche located to the right of Ja 2373.

.../bʾdn 1 ..., in submission to

ʿm/dʿśl 2 ʿAmm, Him of ʿÂśil.

I am unable to read the personal name. - dʿśl = dʿtl, e.g. in Ja 2463/2.

i: below Ja 2374.

ṣbḥkrb/dʿmʿly Ṣaṭâḥkarib, he of (the group) ʿAmmʿalay. - Cf. text d/1.

j: below text i and in large letters.

ʿmʾns ʿAmmʾanas. - Cf., e.g. JaIRM, p. 312 and note 15.

k: immediately below the preceding name.

... dhwfʿśt ..., he of (the group) Hawfʿaśat.

I am unable to read the personal name. - hwfʿśt = hwfʿtt, e.g. in JaPRER, p. 49; for ʿśt in a theophoric name, cf. JaIRM, p. 313 and note 9.

l: in a cartouche located to the left of texts e, Ja 2373 and 2374, and below Ja 2376; the personal name is written vertically from top to bottom, and the clan name is engraved below and is senestrograde. The upper part of the cartouche is drawn on pl. 8; the text is published here because most of the inscription does not exist on VL photograph. Note also the small wasm to the left of the initial letter; cf. JaPRER, fig. 2, C I 1 e.

↓ ḥzyʿm 1 Ḥazîʿamm

<--- mšʿ 2 [of the family] ʿAšîm.

ḥzyʿm: for the first element of this new theophoric name, cf. the Sab name of a town in CIH 212/1. - ʿšm is known as a personal name, e.g. in CIH 585/1.

Preliminary note on Ja 2491 and 2492. - These graffiti are painted in black or red ocher on a large boulder in Wâdî Yaṯûf, which is located 14°55' N - 47°04' E (cf. Gazetteer..., p. 450 A); the location of the garffiti is described by HaAAP, p. 50. Cf. also the introduction on p. 89.

Ja 2491: the contents of DoSA's pl. 91 have already been published by HaAAP's pl. 53, viz. Ḥaḍr Yaṯûf 22-27, 31 and 32, except for Yaṯûf 26/2, 27 and the first half of 31. The facsimiles of all these graffiti, however, are reproduced in HaAAP's pl. 52, and were dealt with in JaDSA, V, pp. 293-294. Furthermore, DoSA's plate shows six graffiti, which are not to be found among HaAAP's facsimiles, viz. c, f,

i, j, k and l. Finally, DoSA's plate makes it necessary to re-study HaAAP's ma-

a: in the upper corner; Yatûf 22.

↓ r	2	1	Bawgum, he of (the group) ʾIlzakar,
↓ g		2	was frightened.
b			

<--- rkrlʾz/mgwb 1

bwgm, cf. the Saf clan name bwg in CIS 2955, and Ar bawj "flash of lighting." - rgb, cf. Ar rajiba "to be frightened, afraid." - The normal set-up of the horizontal line does not support the reading of l.2 from bottom to top because, in such a reading, the first two letters would be upside down and the third one dextrograde.

b: below and to the right of text a; Yatûf 23, but the personal name reads hwfʾl "Hawfʾil;" e.g. Qat Ja 865/1; for the form of the letter h, cf. Ja 2371 (see above, p. 34).

c: immediately below the end of text b.

ḥdʾm Ḥadaʾum.

Cf. the Sab clan name ḥdʾn in Ja 660/3, and Ar ḥadaʾa "to turn over,move something."

d: below the beginning of text a; Yatûf 24.

ṣbbm	1	Ṣabibum,
zlḥm	2	he of (the group) Laḥim.

lḥm, cf. the Saf personal name in CIS 595 (cf. JaMAR, II, p. 6).

e: below text d; Yatûf 25/1.

rbḥm/rʾbʾl Rabḥum [of the group] Raʾabʾil.

rbḥm, e.g. Qat RÉS 3871/1. - rʾbʾl = drʾbʾl of Ja 2490 g/1.

f: immediately below text a and in large letters.

sʾb Saʾîb. - Well-known Saf personal name, e.g. LP 22.

g: a boustrophedon graffito located below and to the right of text f; Yatûf 26.

-->	ḥbrm	1	Ḥabrum,
<---	brz	2	he of (the group) Rabb.

ḥbrm, e.g. RÉS 3962/1-2 (see above, pp. 74-75). - rb is known as a personal name in the graffiti from the country of Mukérâs.

h: a dextrograde graffito located below and to the left of text g; Yatûf 27.

-->	dgʿn	2	he of (the group) Gâʿin.
-->	dbʾm	1	Dabaʾum,

dbʾm: the root dbʾ is known in Ar dabʾat "young girl with a graceful figure and a lively humor." - gʿn, cf. Saf gʿn as a personal name and a verb in JaSN, p.161 B.

i: a graffito painted in large letters above and to the left of text h.
The central part, which is destroyed, is too wide to contain one letter only, but the letter next to m is either w or ʿ.

ʾn[.w/ʿ]m may tentatively be interpreted as ʾn[sʿ]m ʾAn[asʿa]mm.

j: graffito painted in a cartouche located below and to the left of texts h and i.

ḥrb Ḥarîb. - Qat name of a clan in the graffiti from the country of Mukérâs, and of a city in RÉS 3550/4.

k: immediately below the cartouche of text j.

ḥnṣ ds..y Ḥanṣ, he of (the group) Sa..ay.

ḥnṣ is a feminine personal name in Ja 2346 (=RÉS 3382)/3 (to be published); cf. Ar ḥanaṣa "to die." - I am unable to read the two central letters of the clan name.

l: above and to the left of text j.

ylb	1	Yalb-
y bn bm	2	ay, son of Bawm-
y dr<m	3	ay, he of (the group) Râ<im.

ylby, cf. Ar labiya "to be fed." - bmy, cf. Ar bawm "owl."

m: above and to the left of the preceding text; Yatûf 31.
DoSA's photograph shows the right half of the cartouche only.

n: below and to the right of text m; Yatûf 32.
The first three letters of the name only are visible on DoSA's photograph.

Ja 2492 = DoSA's pl. 92.

a: a dextrograde graffito painted in the lower left section of the upper half of the photograph.

r>bm/>sr Ra>abum [of the family] >Asîr.

r>bm, e.g. Qat Ja 2407 (see above, p. 39). - >sr: for Serjeant-Hûd, cf. JaMIL, p. 58; for >sr in Saf, cf. JaSN, p. 157 A.

b: the initial letter š below text a and lying on its left side.

c: the same letter š below and to the right of text b.

d: an aslant graffito located above and to the left of text a, in the upper left corner of the right half of the photograph.

rḥb Raḥab. - Cf., e.g. the Sab clan name in Ja 1031 d/3-4.

e: below and to the right of text d.

>mr >Amr. - Cf., e.g. the Qat clan name in RÉS 3902, no. 125.

Ja 2493. - Ḥaḍr graffiti painted on the rock ceiling of a shelter in Wâdî Salmûn; for the location of the wâdî, see above, p. 89. - DoSA's pl. 93.

a: a boustrophedon graffito located in the upper center. After painting the central and lower lines and inserting them into a cartouche made of heavy dots, the author added the upper line, which contains the name of his father. There are also several heavy dots inside or between the letters.

--->	bn ḥwl	3	son of Ḥawl.
<---	z ṣḥn m<srm	1	Murassi<um [of the family] Nâḥiṣ, he of [the group]
--->	šms>lw	2	Šams>alw,

mrsᶜm: since this name is also found in Sab Ja 655/10, it seems better to relate it to the root rsᶜ rather than to consider it as a theophoric name (cf. JaSIMB, p. 160). Cf. the Qat personal name rsᶜm in Bellerby-Habban 2 q; this name and the rest of the text are legible on pl. 6 of RyISA, VIII; the end of the inscription reads zᶜglt "him of (the group) ᶜAglat;" cf. ᶜgln in TC 1355 (cf. JaNPIO, p. 56) and Ar rasaᶜa, 2nd form "to split a strap." - nḥṣ, cf. the 10th verbal form in Sab RÉS 4176/6. - bn ḥwl: according to the normal composition of the texts, this part should be inserted after nḥṣ. ḥwl is known as one name of the Ḥaḍr lunar deity. - šmsʾlw: the two components of this new theophoric name are known; cf. also šmsʾl in Yatûf 33/2.

b: below and to the right of text a.

shṭm Saḥṭum.

This name is known in the graffiti from the country of Mukérâs; cf. also Qat shṭt, e.g. in Ja 125.

c: below text b.

rʾl Râʾil. - Cf. Qat Ja 2447 b/1 (see above, p. 48).

d: an aslant, dextrograde graffito below and to the left of text c, and to the right of the breast of a camel.

↘ ʾlᶜm⌊d⌋ ʾIlᶜamad. - E.g. Qat Ja 891 a.

e: to the left of the space between texts b and c.

mrḥy Marḥay.

Cf. Ar marḥ^{an} (from rḥy) "a place where anyone stands firmly."

f: to the left of text e and partly above the figure of what DoSA considers as "a cat-like creature."

glln Galîlân.

Cf., e.g. the Saf personal name glll in Ox 84 a (cf. Orientalia, 40 [1971], p.283).

Ja 2494. - A group of 20 graffiti incised on the rock at al-ᶜArqab, near the southern end of Wâdî al-ᶜAqabah; cf. my black and white photographs al-ᶜAbr 1/36-46, and in color 2/51, 52 and 54. - DoSA's pl. 123.

In the following lines, C referred to in connection with a wasm stands for JaPRER, fig. 2, C.

a: in the upper center of the photograph.

ᶜhl ᶜÂhil.

Name of a Sab irrigation canal in RÉS 3945/2; cf. also the Qat family name ᶜhlm in Ja 340/1, and Ar ᶜâhil "a sovereign."

b: to the right of text a.

ʾḥntm ʾAḥnatum.

Cf. Ar ḥanita "to violate an oath." The wasm is located above the initial letter and is C I 5.

c: below and to the right of text b.

šbm Šabam.

E.g. CaTh 2/1. The central letter is crossed by the cartouche of text d. The wasm to the left of the name is composed of C I 3 b and 6.

d: a graffito in a cartouche; cf. the remark on text c.

cmydc cAmmyadac.

E.g. Qat Ja 408 i/1. The wasm above md is the group of C II 10 a.

e: to the left of text b, and above and to the left of text d.

ɔnmr 1 ɔAnmar,

dšmr 2 he of (the group) Šamir.

ɔnmr, e.g. Saf CIS 2167; cf. also ɔnmrm, e.g. in Qat TC 1298/1 (cf. JaNPIO, p.52).

f: below the preceding text.

ɔšrs ɔAšras.

Cf. the family name in Yatûf 8/2 (cf. JaDSA, V, p. 290). The wasm above rs is composed of C I 5 (right) and 4 a (left).

g: a graffito in a large cartouche to the left of texts e and f.

ydrɔl 1 Yadarrɔil

wcmšfq 2 and cAmmšafaq

ɔṣɔl 3 [of the family] ɔAṣɔal.

ydrɔl, cf. JaPRER, p. 48. - cmšfq, al-cAqabah 21 (cf. JaDSA, V, p. 298). - ɔṣɔl, cf. Ar ṣaɔul "(said of a camel) fierce." - The wasm above šf is composed of C I 12 c (right, top), 13 a (right, bottom) and 1 a (left).

h: to the left of text g/1-2; the second half is missing on DoSA's plate.

hmny/ymry Hammanay [of the family] Yamray.

hmny, e.g. Saf hmnt in JaS 50. - ymry, cf. the Sab verb mry in Ja 2482 a. - The wasm C I 1 a introduces the text, and the main wasm above mny/ym is composed of C I 5 a (right and left), 4 b (90° rotated clockwise; right center) and twice 12 c (left center).

i: below and to the left of text h; half of the first letter only is visible on DoSA's photograph.

ḥdrm Ḥadrum. - Cf. the verb ḥdr, e.g. in RÉS 2687/3. - The wasm to the right is composed of C I 10 b (below) and 13 b (above); the wasm engraved above r is C I 5.

j: a graffito in a cartouche immediately below and to the right of text d.

tbcɔl Tabacɔil.

The name is underlined by four hands. This name and four hands recur several times in the present collection of graffiti. The wasm above b is C I 13 a, rotated 45° clockwise.

k: to the left of the preceding cartouche.

ɔšmr 1 ɔAšmar,

dgnn 2 he of (the group) Gannân.

ɔšmr, cf. the family name šmr in text e/2. - gnn is known as a Saf personal name, e.g. LP 279. - The wasm to the right of l.2 is composed of C I 6 a (right) and 12 c (above).

l: immediately to the left of text k/2, and to the right of the lower right corner of the cartouche of text g.

srdm Sardum.

E.g. the Saf personal name srdt in JaS 11. - The wasm below s is composed of a double C I 12 a.

m: a graffito in a cartouche below the end of text l and the lower corner of the cartouche of text g.

yᶜdd Yuᶜadid.

Ja 947/1. - The wasm to the left is C I 6 c; the wasm above ᶜd is composed of C I 1 a (right) and 12 c (left).

n: below the lower left corner of the cartouche of text g, and to the left of text m.

ḥzrn Ḥazrân. - Cf. the Min family name in RÉS 3761/2.

o: below text l, and below and to the right of the lower right corner of the cartouche of m.

ḥdᵓwn Ḥadaᵓwân.

Cf. ḥdᵓm in Ja 2491 c (see above, p. 98). - The wasm above ᵓw is composed of C I 6 a (right) and twice 12 a (left).

p: a graffito in a cartouche to the right of text o.

ysmᶜᵓl Yasmaᶜᵓil. - E.g. al-ᶜAqabah 15 b (cf. JaDSA, V, p. 298).

q: below text p.

trrnn Tarranân. - Cf. the Min family name trn in RÉS 3730 b (cf. JaMIL, p. 73).

r: immediately to the left of text q.

ᵓbᵓns ᵓAbᵓanas.

s: a graffito in a cartouche below text q.

ḥnbm Ḥanbum.

Cf. the Qat family name in the graffiti from the country of Mukérâs and the Saf personal name ḥnb in CIS 2801.

t: to the right of texts q and s; the end only is visible on DoSA's plate.

ᵓlzḥr ᵓIlzaḥar.

This name is the Ḥaḍr spelling of ᵓldḥr, e.g. in RÉS 5037/1. - Below the name, there are two hands, and above and to the right is the wasm which is the group of C II 8.

Ja 2495. - Another group of three graffiti and the figure of a camel from the same area as Ja 2494; cf. my color photographs al-ᶜAbr 2/95 and 112.- DoSA's pl. 124.

a: in the upper left corner of the rock; the second letter crosses the head of the figure of a camel; the patina of both text and figure is identical.

zmrḥmw Zamarḥumû.

b: to the left of the front legs of the animal.

mḥywm Muḥaywum. - Yatûf 34 (cf. JaDSA, V, p. 294).

c: below the figure of the animal.

[m]ḥywm [Mu]ḥaywum.

The rock was broken off immediately to the right of the letter ḥ.

Ja 2496. - "A limestone slab 13 inches long" found in site 2 of Ġanam al-Kuffâr, which is located between Wâdî Bilâs and Wâdî Balha, east of Wâdî Aḥwar, about 27 kil. north-northwest of the city of Aḥwar; see above, p. 91; cf. the photograph in D.B. Doe, Aden. Bulletin No. 6 (1965), p. 8; DoSA's fig. 28.

ṣbtᶜly	1	Ṣubbatᶜalay,
bn nmrm	2	son of Nimrum,
dᵓwrm	3	he of (the group) ᵓAwrum.

ṣbtᶜly: for the first element of this new theophoric name, cf. Ar ṣubbat "a small quantity or portion." - nmrm, e.g. Ja 930/1. - ᵓwrm, cf. the Sab personal name ᵓwr in Ja 2481 b (see above, p. 83). Note also that DoSA speaks of Wâdî "Kayqah" (p. 177; cf. also p. 179 of the German edition) instead of the usual spelling of Ḍayqah (cf. also "Daiqah" in Bulletin No. 6, p. 1). Finally, the reader does not find the name of "Wadi Kayqah" either on the map (p. 17) or in the index (p.267 B).

Qatabanian Antiquities in Ṣanᶜâ᾽.

Six snapshots taken in Ṣanᶜâ᾽ in 1950 indicate that some antiquities from Ḫeid bin ᶜAqîl found their way into Ṣanᶜâ᾽ while many others ended their inland journey in Aden.

These snapshots overlap each other and two of them have almost the same contents. They show a collection of about 60 small Qat antiquities which are strewn pell-mell on the floor, and most of them are proscynemas. Beside these funerary objects, one may see a fragmentary plaque with a bucranium in high relief (e.g. VL A 12; see above, p. 68), a female bust with head, arms and legs broken off, a flat stone with 8 V-shaped grooves in the center (e.g. TC 1190 in CIASAN, pl. 94), and a female bust (cf., e.g. C. Conti Rossini, in Dedalo, 1 [1927], p. 740, lower left corner).

The photographs are unfortunately too small to allow the making of accurate drawings; some texts are too blurred to be read; some others are damaged or illegible because of the size of the snapshots; finally, some antiquities are either too small or set on the wrong side and there is no way of knowing whether they are inscribed or not.

The publication of the 27 obejcts, the inscriptions of which I was able to read, includes the reference to similar antiquities, and this detail should be of some help in identifying the originals.

Ja 2497. - A complete proscynema of the type of TC 1871 (cf. CIASAN, pl. 73).

ᶜqrbm/dmlḥm ᶜAqrabum, he of (the group) Malḥam.

dmlḥm, RÉS 3566/28; mlḥm is also a personal name, e.g. in Ja 181/1. - The three m's of the text are dextrograde.

Ja 2498. - Base of a proscynema of the type of TC 927 (cf. CIASAN, pl. 78).

wtrm	1	Watarum,
dhrn	2	he of (the group) Hirrân.

wtrm, e.g. Ḥaḍr RÉS 4068, no. 56/1. - dhrn, e.g. Ja 350/1.

Ja 2499. - A fragmentary proscynema of the type of TC 2009 (cf. CIASAN, pl. 73). The base is divided into three horizontal panels; the text is engraved on the two upper panels; the lower left corner of the base and the upper part of the plaque are broken off.

ṣbḥkrb	1	Ṣabaḥkarib,
dršm	2	he of (the group) Rašam.

ršm, cf., e.g. JaPEHA, pp. 126-129.

Ja 2500. - Base of a proscynema of the type of TC 1950 (cf. CIASAN, pl. 81).

ydᶜm/drḥn Yadaᶜum [of the group] Darḥân.

ydᶜm is a masculine name, e.g. in RÉS 3902, no. 101/1, but feminine, e.g. in TC 2162 (cf. JaNPIO, p. 78).

Ja 2501. - The right half of the base of a proscynema of the type of TC 788 (cf.

ClASAN, pl. 78).

bwšm/dm][... Bawšum, he of (the group) M[...

bwšm, cf. Ar bâša (o) "to mix, confound." - The break followed the vertical stroke of m, and the lower right corner of the letter is still visible on the stone.

Ja 2502. - Base of proscynema of the type of TC 1900 (cf. ClASAN, pl. 81).

ḥddm/fryn Ḥudâdum [of the group] Faryân.

ḥddm, cf., e.g. the Saf personal name ḥddn in JaS 170. - fryn: the central section of the first letter is a lozenge, and not a circle; cf. the Ḥaḍr family name fry in Yatûf 36 b (cf. JaDSA, V, p. 295).

JA 2503. - A fragmentary base of a proscynema of the type of TC 1917 (cf. ClASAN, pl. 77); the upper part of the base is broken off, and l.1 is missing.

... 1 ...

mɔdm 2 [of the group] Maɔdum.

mɔdm, cf., e.g. JaPEHA, pp. 116-118.

Ja 2504. - A fragmentary base of a proscynema of the type of TC 857 (cf. ClASAN, pl. 78); the upper left corner is broken off.

twbɔ[1] 1 Tawbɔi[l]

mdmrm 2 [of the group] Madmarum.

twbɔ[l], e.g. TC 3005 (cf. JaNPIO, p. 82). - mdmrm is known as a family name in the graffiti from the country of Mukérâs and also in Sab (cf., e.g. JaSIMB, p. 415 A).

Ja 2505. - Base of a proscynema of the type of TC 1446 (cf. ClASAN, pl. 79).

ɔmt/hšmr ɔAmat [of the group] Hašmar.

ɔmt, e.g. Ja 171/1. - hšmr is known as a personal name, e.g. in Ja 882 1/1.

Ja 2506. - Base of proscynema of the type of TC 1759 (cf. ClASAN, pl. 81).

ɛlhn/wdm ɛAlhân [of the group] Waddum.

ɛlhn, e.g. AM 60.683 . - wdm is also a family name in Ḥaḍr Ja 928/4.

Ja 2507. - Base of proscynema of the type of TC 893 (cf. ClASAN, pl. 78); the letters are set in quincunx.

ḥ y w n 1 Ḥaywân,

g r b y n 2 the Garbite.

ḥywn, e.g. Ja 882 0. - grbyn, e.g. RÉS 3914/1, and in a rock inscription from southern Saudi Arabia, which is engraved in a cartouche and reads as follows:

ɔwslt 1 ɔAwslat,

grbyn 2 the Garbite.

Ja 2508. - Base of proscynema of the type of Ja 2500.

ɔlɛz/ġrbm ɔIlɛazz, he of (the group) Ġarbum.

ʾlʿz, e.g. AM 60.659 (cf. JaMAR, II, p. 123). - ġrbm, cf.,e.g. JaPEHA,p.231 B.

Ja 2509. - A fragmentary proscynema of a woman. The upper part of the female figure, which is in high relief, is broken off from the waist up.The lower part is of the type of Ja 2358 (see above, p. 21); the right half of the base is broken off.

...]ʿd,t/sflyn ..., she of (the group) Saflîyân.

sflyn, e.g. Ja 311.

Ja 2510. - Base of proscynema of the type of Ja 2506; the upper edge is badly damaged; the letters are set in quincunx.

⌜ḥ y m⌝	1	(Ḥay)m
ṯ w n b	2	[of the group] Ṯawnab.

The upper fourth of the last letter of l.1 is broken off. The left extremities of both this letter and the last letter of l.2 are in the same vertical axis. On the other hand, the vertical stroke which remains of the first letter of l.1 is about half of the height of m, and its lower left corner is exactly above the left edge of ṯ of l.2. This fact implies that the upper section of the letter is equally distributed on each side of the vertical stroke; the letter is thus either y or ḥ. The height of the remaining stroke of the central letter is about one fourth of the letter height, and this stroke is in the vertical axis of the text; the letter is thus either y or ḥ. I suggest reading the name as (ḥy)m rather than (yḥ)m because the first name is found more often than the second; cf. Ḥaḍr Yaṯûf 18 b and the commentary in JaDSA, V, p. 202.

Ja 2511. - Proscynema of the type of TC 1822 (cf. ClASAN, pl. 37).

ʾbrdm/mḥflm ʾAbradum [of the group] Maḥfilum.

ʾbrdm: rdm is a family name in TC 1388 (cf. JaNPIO, pp. 58-59). - mḥflm: the appendix of l is horizontal; cf. the Saf proper name ḥfl in LP 732 (cf. Orientalia, 39 [1970], pp. 417-418), and Ar maḥfil "a place of collecting water, a place of congregating."

Ja 2512. - Base of a proscynema of the type of TC 1817 (cf. ClASAN, pl. 81).

fyšt/ḏt/šhr Fayšat, she of (the group) Šahar.

fyšt is also a feminine name in Ja 160/1. - šhr is also a family name in BM 132182 (cf. JaMAR, II, pp. 40 B, 42 C and 44).

Ja 2513. - Base of proscynema of the type of TC 1341 (cf. ClASAN, pl. 79).

nhym/d	1	Nuhaym, she
t/ṣbyn	2	of (the group) Ṣabîyân.

nhym is a masculine name in Ja 299/1. - ṣbyn, cf. ṣby as a personal name in the graffiti from the country of Mukérâs, and as a Saf verb in CIS 2869 (cf. JaSN,p. 57, note 61); cf. also Ar ṣabîy "boy."

Ja 2514. - Base of proscynema of the type of Ja 2500; the lower left corner is broken off.

ḥgrm/dmḏb Ḥagarum, he of (the group) Maḏab.

ḥgrm, e.g. Ja 239. - dmdb, e.g. Sab Ja 831/1 (cf. JaMAR, II, pp. 40 B, 41 A-B and 74).

Ja 2515. - Proscynema of the type of TC 1604 (cf. ClASAN, pl. 39); this text is engraved in the upper margin.

ṣdqm/krt Ṣaduqum [of the group] Karat.

ṣdqm, e.g. Ja 214. - krt is also a family name in Sab Ja 400 B/2-3.

Ja 2516. - Base of proscynema of the type of TC 1853 (cf. ClASAN, pl. 81).

tbᶜkrb 1 Tabaᶜkarib

mɔd m 2 [of the group] Maɔdum.

Ja 2517. - Base of proscynema of the type of TC 1860 (cf. ClASAN, pl. 83).

ġwtɔl 1 Ġawtɔil

mɔdm 2 [of the group] Maɔdum.

ġwtɔl, e.g. AM 60.1261 B (cf. JaMAR, II, p. 132).

Ja 2518. - Base of proscynema of the type of TC 1237 (cf. ClASAN, pl. 79).

mᶜdkrb/dytᶜn Maᶜadkarib, he of (the group) Yataᶜân.

dytᶜn, e.g. AM 60.643/1-2 (cf. JaMAR, II, p. 122).

Ja 2519. - Base of proscynema of the type of TC 1743 (cf. ClASAN, pl. 81).

ɔbkrb 1 ɔAbkarib

mlykm 2 [of the group] Mulaykum.

mlykm is a personal name in RÉS 3566/29.

Ja 2520. - Base of proscynema of the type of Ja 2518.

ḥywn 1 Ḥaywân

drɔn 2 [of the group] Daraɔân.

drɔn, cf., e.g. JaPEHA, p. 229 C.

Ja 2521. - Base of proscynema of the type of TC 2085 (cf. ClASAN, pl. 82).

rɔbᶜm 1 Raɔabᶜamm

ᶜylmn 2 [of the group] ᶜAylamân.

rɔbᶜm, e.g. Ja 163. - ᶜylmn, cf. Ar ᶜaylam "soft, tender, delicate."

Ja 2522. - Proscynema of the type of Ja 2440 (see above, p. 46); the names are engraved in the lower margin.

trbm/ṣhrn Taribum [of the group] Ṣahrân.

trbm, cf. trbn as the name of a family in the graffiti from the country of Mukérâs, and of a person in Sab RÉS 4719. - ṣhrn: the letter n is dextrograde; Min clan name in RES 2895 A/2; cf. also ṣhrm, a personal name in Ḥaḍr Serjeant-Hûd 8 (cf. JaMIL, p. 58).

JA 2523. - Proscynema of the type of Ja 2515; the text is engraved in the lower

margin.

ʾly/dt/rkᶜ ʾIly, she of (the group) Râkiᶜ.

ʾly is known as a Saf personal name in CIS 172, 2475 (cf. JaSN, p. 156 B) and 5040 (cf. JAOS, 91 [1971], p. 139 A, note 8); for ʾly in some Sab divine names, cf. JaMAR, II, p. 15. - rkᶜ, cf. Ar râkiᶜ "bowing, bent." The two central letters (not "les deux dernières lettres," as stated by RÉS, V, p. 295) of the right half of RÉS 3713 are doubtful; the name cannot safely be used.

Remarks on the Sabaean Texts Ga 22-50.

JaMAR (I, pp. 43-67) has brought G. Garbini's intrusion into South-Arabian science to the attention of the reader. How can a person make himself believe that he is capable of editing and translating South-Arabian texts without having done the necessary groundwork is beyond my understanding. Every page, almost every line, is a proof that the author does not actually know what he is talking about.

With a persistence worthy of a better cause, G. Garbini continues publishing South-Arabian antiquities with the same deplorable result in AION, 30 (1970), pp. 537-548 and pl. 19-46: Ga 22-50. Furthermore, most of the published photographs are of poor quality, and some are either illegible or almost useless; e.g. Ga 25 (p. 538 and pl. 29 a), 27 (p. 538 and pl. 29 c) and 36 (p. 542 and pl. 32 b). With regard to this photograph, the author notes (pp. 543-544) that "si tratta di brevi testi in una scrittura di tipo thamudeno"(p. 542). The reader remembers that the same expression is used also by D.B. Doe (see above, p. 89). A few scattered letters can be read on the photograph, and all of them belong to the well-known cursive lettering. The author continues writing that "l'interesse di questo materiale, che viene segnalato nello Yemen per la prima volta, mi spinge a darne notizia, anche se per uno studio, anche preliminare, sarà necessario un secondo sopralluogo" (pp. 542 and 544). The statement claiming the first discovery of cursive writings in Yemen (see below, for a similar claim in the case of drct) and his opinion on the so-called Thamudic type of letters show how little the author really knows of South-Arabian inscriptions. Furthermore, how often does an epigraphist have the opportunity of visiting the same site twice. A scholar who knows his business does not have to. Having to squeeze my work at al-ʿAqabah into both Mr. Charles Inge's schedule and the duties of the frontier post of al-ʿAbr, I only had about 10 hours altogether at my disposal and I took exactly 385 photographs of inscriptions, in color and black and white.

G. Garbini's translations and commentaries are worthless. The extent of his unfitness to deal with South-Arabian texts can be seen in the five following examples.

1 - G. Garbini is unable to distinguish the number of a noun.

A - A singular is translated as a plural; cf. mqtwy "capitani" in Ga 43 (p. 547 and pl. 44 a; see below). The meaning given to mqtwy is erroneous, for the noun does not necessarily indicate a military man. Cf. also bny "figli" in Ga 50 (p. 548 and pl. 46). The commentary according to which "il nome di persona ʾwsʿʾl indicato qui a designare il clan" is erroneous.

B - A dual in defective writing is translated as a singular; cf. bn "figlio" in Ga 50/1.

C - A dual is translated as a plural; cf. wyny in wynyhmw "le loro vigne" in Ga 35/2 (p. 540; no photograph), and bʿly "signori" in Ga 49/1 (p. 548 and pl. 45 a; see below: bʿly is a preposition).

2 - One of the most common expressions, sʿdhmw/ʾtmr "to make them happy with fruits" of Ga 32/2 (p. 539 and pl. 30 c) is restored as "...[ʾ]sʿʿdhmw/ʾt[mr..." and translated "...i loro campi, i frutti..." This translation is repeated in the commentary on Ga 28 (p. 538 and pl. 29 d).

3 - mr of Ga 35/2 (p. 540; no photograph) "è attestata solo in RES 4046, ma se ne ignora il significato." This opinion puts in Italian words the information he

found in RÉS (VIII, p. 200 B): "mr? 4046, 2." The word is found also in Ist 7630 /4, which was edited by A.F.L. Beeston (cf. Le Muséon, 65 [1952], pp. 277-282). This author correctly interprets the noun as the defective writing of mwr; for the study of mwrt "road," cf. JaIHBH, pp. 338-339. Unfortunately for G. Garbini, Ist 7630 is one of the many texts which are not recorded in RÉS, VIII.

4 - dr^{c}tm of Ga 35/5 is given seven lines of the author's commentary (p. 542), where the reader finds the following statement: "il sostantivo dr^{c}t, che mi sembra qui attestato per la prima volta." The word is found also in NaNAG 11/34, another text which is not recorded in RÉS, VIII.

5 - byštrynnhw of Ga 35/6 is explained as follows: "Da notare infine il verbo bystrynn, un imperfetto plurale del tema con t infisso. È, questo, un raro caso dell'imperfetto con b in sabeo" (p. 542). The verb štr and especially the expression dyštrnhw are so well known that the author's copy cannot be accepted without the backing of a legible photograph, and the imperfect introduced by b-, which is a characteristic of the Qat dialect, cannot be accepted on the testimony of G. Garbini's copy alone.

In fact, G. Garbini is rather careless in what he writes. Any first-year student in Semitic languages knows that his translation of ʾrbʿy of Ga 34/4 (p. 540 and pl. 31 b) as "settanta" is erroneous.

The systematic study of G. Garbini's first papers was done by JaMAR (I, pp. 43-67). It would be a waste of time to do the same study for the paper containing Ga 22-50; it would also grant the author a recognition which he does not rightfully deserve. The following lines are limited to remarks on G. Garbini's decipherment of the texts which can be checked on legible photographs.

Ga 23 (p. 538 and pl. 28 d) reads ...mḫrmn...."... the temple..." instead of mḫrtn of the author.

Ga 24 (p. 538 and pl. 28 e). - Read wʾl[mqh/... "and ʾIl[umquh..." instead of wʾ[lmqh]... of the author.

Ga 27 (p. 538 and pl. 29 c), add a word divider before bytn.

Ga 28 (p. 538 and pl. 29 d):

2 .../by]⌜t⌜hmw/wʾtmr/ṣdqm/hn

3 [ʾm/...

2 ... their [hou]se and fruits perfect [and] pl[eas-]

3 [ing, ...

Ga 32 (p. 539 and pl. 30 c), read ʾtm[r "fru[it]s" instead of ʾt[mr of the author.

Ga 34 (pp. 539-540 and pl. 31 b), read whwfʿtt "and Hawfʿatat" in l.1, instead of w...ftt of the author.

Ga 37 (p. 544 and pl. 35 d): the design between the two sections of wdʾb is reduced to a word divider, "wd/ʾb." The photograph does not allow the study of the design.

Ga 38/3 (p. 544 and pl. 35 e): ...]wm/ẓythw/-. The author did not record the word divider. The context is too fragmentary and the translation of ẓythw cannot be ascertained; cf. Ar ẓayyat "decaying corpse."

Ga 42 (pp. 546-547 and pl. 43 c).

L.3: the first personal name is šgᶜ "Šâgiᶜ" instead of šdᶜ of the author; cf. the Sab name of a pass in Geukens 12/2-3 (cf. JaSIMB, p. 346 A and JaMAR, I, pp. 32-33, note 33).

L.7: read mwgl "porous stone" instead of mwdl of the author; cf. the commentary on Ga 1/5 in JaMAR, I, p. 55. In the transliteration of the text (p. 54), mwglm was inadvertently typed mwlgm.

In the two preceding cases, G. Garbini reads g as d.

Ga 43 (p. 547 and pl. 44 a):

...ɔ]bnr/mqtwy[...	1	... ɔA]bnar, high official[?] of [...
...mḥr]mn/yḍhr/ḏbsr[n/...	2	...] the [tem]ple Yaḍhar, which [is] in [the] valley [...

ɔ]bnr may the name of a person or of a clan, and mqtwy may be either a dual, mqtwy[y, or a plural, mqtwy[t, or a singular, in which case it would be followed by either the article or a clan name or a personal name. - ḏbsr[n, RÉS 4938/20.

Ga 48 (p. 547 and pl. 44 f) reads ḥyw "Ḥayû" instead of "pietra con due o tre segni, di cui uno w" of the author.

Ga 49 (pp. 547-548 and pl. 45 a): the second half of l.1 is illegible on the plate.

bny is followed by a name which I suggest reading as ḥlmn "Ḥalmân;" cf. the personal name ḥlm in Ḥaḍr CaTh 58/1 and Qat TC 602 (cf. JaNPIO, p. 7). The author reads ḥlzn, but the roots ḥlz and ḥld do not exist.

The rest of the text is read by the author as follows: "kdzm/bn/hwḥbn/bᶜly/hmy/... KDZM da HḤWBN, signori di ..." (p. 548). Note the inversion of wḥ to Ḥw. The text reads kgzmw/bn/hwḥbn/bᶜly/... "when they have sworn to ... against ..." For bn, cf. NaNN 74/10. For the verb hwḥb, cf. CIH 291/8, 9 and RÉS 3910/7, where N. Rhodokanakis translates it on the basis of the context as "to deposit (money)" (cf. WZKM, 38 [1931], p. 179). The context is missing here and hwḥb cannot be translated. bᶜly is a preposition depending on hwḥb, and not a noun.

Ga 50 (p. 548 and pl. 45 b and 46). - The text is engraved "su uno dei lati lunghi d'una tavola di altare" (p. 548) or "sul fianco della tavola di altare" (pl. 46). Wich side is it? The author is apparently not interested in giving accurate, detailed information. The photograph on pl. 45 b shows a well-known type of votive table (not altar), which is referred to by the word mqf (see above, pp.47-48). The cavity of the upper side of the table is too shallow to be of any particular use.

2 hḍtw/mqf/šmshmw/bmlɔhw/wmlɔ/šymhmw/tɔlb/rymn/bᶜl/kbdm/lwfyhmw/wwfy/ɔb

3 [...

2 have erected the votive table of their sun goddess because of Her favor and the favor of their patron Taɔlab,master of Kabdum, for their own safety and the safety of ..

3 [...

For hḍt, cf. JaMAR, II, p. 83. - L.3 was engraved on either one of the two short

sides. Two possible restorations of ʾb[... are ʾb[ʿl/bythmw "[the] ma[ster]s [of their house] (CIH 86/7-8) or ʾb[ythmw] "[their] ho[use]s" (e.g. Gl 1320/6-7).

A welcome addition to the photographic material of Ga 22-50 is pl. 41 with the two photographs of Ga 3, and pl. 42 with a big enlargement of the small text engraved inside the central monogram of the same Sab inscription. What a pity that these three photographs were not published along with the text itself? These photographs call for the following three remarks.

1 - JaMAR, I, p. 45, has deplored the absence of any facsimile of the relief located in the upper left corner of the plaque. The photograph of pl. 41 b is unfortunately too blurred to allow the accurate study of the relief. It seems, however, certain to me that the study could be done on a blown-up photograph. But, the author's recent paper does not include any study at all.

2 - The word zkt is certain in l.2 and must be read also, instead of tkt, in HC mentioned by JaMAR (I, p. 46).

3 - A simple glance at pl. 42 shows that G. Garbini's reading of the small text is erroneous in two places, viz. the end of l.2 reads ltwb and definitely not lykrwb, and the end of l.3 reads šlwm and definitely not šlm. I therefore sought the assistance of Br. Aloysius Fitzgerald, professor of Hebrew, Akkadian and Ugaritic at the Catholic University, to whom I am very grateful for his short note which reads as follows:

> "In line 3 the photograph shows a clear šlwm --not šlm. In line 2 the end is clearly ltwb -- not lykrwb. In the first half of this line G. reads mr, but what he identifies as m is clearly different from the m's in 3 and 4. What is there is rather dkyr with both the d and y partially visible on the photograph. This makes the inscription Aramaic. For examples of the phrase dkyr ltwb (may he be remembered for good) in similar inscriptions, see. E.L. Sukenik, Ancient Synagogues in Palestine and Greece (London, 1934), pp. 72ff."

Safaitic Stones
Photographed by Dale E. Garrison
near Ancient Badanah.

Dale E. Garrison of the Tapline was kind enough to send me the black and white photographs of five Saf stones seen in the country of ᶜArᶜar. May D.E. Garrison find here the expression of my renewed gratitude for his repeated kindness. D.E. Garrison's letter is dated January 19, 1972.

Beside the Saf texts from the same country published by myself in 1967 (JaS 2-23), 1969 (JaS 24-38) and 1971 (JaS 44-176; cf. my paper entitled "Safaitic Inscriptions from the Country of ᶜArᶜar and Raḍs al-ᶜAnānīyah," in F. Altheim - R. Stiehl, Christentum an roten Meer, I [Berlin, 1971], pp. 41-109 and tracings on pp. 611-637), the collection of inscriptions brought back from ᶜArᶜar to Riyâdh by M.A. Ghul in 1966 was published in 1970 by Y.M. Abdallah in his booklet entitled an-Nuqûš as-safawîyat fî majmuᶜat jamîᶜat ar-Riyâḍ. Unfortunately, I have not been able so far to see this publication. It seems, however, certain to me that this booklet is not limited, as it is suggested by the title, to the Saf stones brought back to Riyâdh; it also includes at least one stone which was only photographed by M.A. Ghul. The stone in question is NSR 20 from "Ghadîr Budaina." According to G.L. Harding (cf. "The Safaitic Tribes," in al-Abhath [Beirut], 23 [1969; printed in 1971], p. 9), the end of the text reads as follows:

w qṣṣ ᶜrṣ?? —— ḫwlt. This pericope belongs to the end of JaS 88, viz.

wqṣṣ ᶜr ṣly bfyḥ wlt sgnt "And ᶜIrr has narrated deceiving about abundance of herbage. And, Lat, imprisonment."

Incidentally, G.L. Harding refers to this text in connection with the tribe ḫwlt. However, ḫwlt is also known as the name of a person (e.g. CIS 885) and of a territory (e.g. CIS 1713). Therefore, since the word or words immediately preceding ḫwlt were missing in the decipherment available to G.L. Harding, the latter's interpretation of ḫwlt as a tribe name was unjustified and, in fact, erroneous.

I have no way of knowing - I deeply regret it - when I will be able to study Y.M. Abdallah's booklet. It thus seems advisable, in my opinion, not to postpone the publication of the following note on the new small Saf collection photographed by D.E. Garrison. As soon as Y.M. Abdallah's publication is available to me, I shall review it and include the concordance between his numbers and those of my collection JaS 44-176.

JaS 189. - "The stone is about 16" long and 12" ligh. The letters are all written in the bottom right corner. Each letter is no more than one-half inch high, some less, and all perfectly formed as if written yesterday. Beautifully engraved compared to others I have seen. [The] rock was found about one-half kilometer off the road at the same point (km. 616)" (D.E.G.); cf. the tracings on pl. 20. - Garrison 16.
Text a is pecked, and the engraving of the other texts is a closely-knitted festoon.

a: in the upper right corner.

lyḥfl By Yaḥfil.

Cf. the personal name ḥfln in CIS 2009 (cf. JaSN, p. 81, note 122, and commentary).

b: below and to the left of text a.

lmšwl bn qṣmt bn ḥdd wdkrt ⊃lt ⊃ls wrb

By Mašwal, son of Qaṣmat, son of Ḥudâd. And may ⊃Allat remember ⊃Âlis and Rabb.

mšwl is a qatwal nominal derivation; cf. Ar mašala "to draw a very small quantity of milk." - qṣmt, HaCH 194 (cf. Orientalia, 39 [1970], p. 415, note 3). - ḥdd, e.g. JaS 68 a. - dkrt, cf. the masculine form, e.g. in Wi 85. - ⊃lt, e.g. JaS 71 c. - ⊃ls, e.g. JaS 84. - rb, e.g. JaS 155.

c: below the beginning of text b.

l⊃fkl bn gšm bn gft fbny w⊃hd

By ⊃Afkal, son of Gušam, son of Buggat. And he has built and got rich.

Same genealogy as in JaS 149 a. - ⊃hd, e.g. JaS 11.

d: below the beginning of the preceding text.

l⊃ṣr bn ⊃fkl wbny ⊂l znh

By ⊃Aṣar, son of ⊃Afkal. And he has built upon Zanih.

Same genealogy as in JaS 141 a. - bny ⊂l, e.g. JaS 50. - znh, cf. Ar zanih "(said of food) altered [for the worse] in odor."

e: below and to the left of the preceding text.

lmr bn ⊃fkl bn gšm wbny

By Marr, son of ⊃Afkal, son of Gušam. And he has built.

mr, e.g. JaS 30.

The persons listed in texts c, d and e belong to the same family, and JaS 149 a contains the two nominal series of texts c and d. The authors of texts d and e are brothers.

The four other texts photographed by D.E. Garrison were seen near ancient Badanah "some 7 or 8 kilometers from the pipe line road at Kilometer Mark 616" (D.E. Garrison); three of them are known:

Garrison 17 = JaS 86;
18 85;
19 84;
20 190; see below.

JaS 190. - A triangular-shaped stone bearing three small pecked graffiti; cf. the tracings on pl. 19.

a: in the upper left corner: k⊃ṣ bny Kâ⊃iṣ has built.

k⊃ṣ, cf. Ar ka⊃aṣa "to eat, drink much."

b: in the upper right corner: lḥlt By Ḥallat.

Cf. the noun ḥlt "encampment," e.g. in JaS 109 a; for CIS 2985, cf. JaSN, p. 69, note 90.

c: alongside the lower edge: lḥṭ By Ḥaṭṭ. - E.g. JaS 190 c.

D.B. Doe's Sheets of Facsimiles of South-Arabian Rock Inscriptions.

Some years ago, D.B. Doe circulated six sheets of facsimiles of South-Arabian rock inscriptions, DoF.

The first four pages contain copies of 24 rock inscriptions from J. am-Marîaḥ. Most of them are published above (pp. 11-13); six others are dealt with below because they are found in my collection from Mukéràs, and their tracings on pl. 20 are made from my photographs. The last two copies, nos. 23 and 24, are not to be found in my own copies. Here follows the concordance of these facsimiles:

DoF 1	= Ja 1130	DoF 12	= Ja 1105
2	1131, 1132	13	1106
3	1115	14	1107
4	1116	15	1108
5	1117, 1118	16	1109
6	1121	17	1111
7	1119, 1122	18	1110
8	1123	19	1112
9	1125	20	1142
10	1124	21	1140/2
11	1127	22	1147

Preliminary note on Ja 1130-1132. - These rock inscriptions are engraved on the western side of a boulder located northwest of Ja 1122-1127.

Ja 1130: a rock inscription engraved above and to the left of the figure of an ibex; l.1: 49 x 14 cm.; l.2: 17 x 13 cm.; ibex: 20 x 16 cm. - Muk 59 = DoF 1.

hnʾm/dᶜmnm 1 Haniʾum, he of (the group) ᶜAmnum

Ibex nhmn 2 Ibex Nahmân.

hnʾm, e.g. AM 60.658 (cf. JaMAR, II, p. 123); the name is also known as that of a Sab woman in Ja 697/7. - ᶜmnm, Sab CIH 597/2. - nhmn, cf. the personal name nhmm, e.g. in RÉS 4198/1.

Ja 1131: a vertical Ar text to the right of Ja 1130; 22.4 x (maximum) 2.8 cm. - Muk 59 a = DoF 2 a.

ʾmn yḥyy ʾġfr ʾllh Yaḥyá has believed. Grant forgiveness, ʾAllah!

The two formulas are well known.

Ja 1132: below and to the left of the preceding text, the Ar name mḥmd Muḥammad. The name is written vertically; 9 x 3.5 cm. - Muk 59 b = DoF 2 b.

Ja 1140: on a surface looking upward and sligthly eastward; average letter height: 5 cm.; length of the three lines: 30, 33 and 38 cm. respectively. - Muk 67; l.2 = DoF 21.

rb mʾrb 1 Maʾrab was the lord of

tnym/ṣlḥn/m[ḥr]	2	Tanîyum, Ṣalḥân, Ma[ḥra-]
⌞t⌟m wšym fwwlm	3	tum, and he has hidden Fawwalum.

rb, as in Saf, e.g. CIS 3244 b (cf. JaSN, p. 90, note 156). - m>rb, cf. >rb in Ja 2394 (see above, p. 37). - For the interpretation of the three following names, cf. AM 359 (see above, p. 6). - tnym, e.g. Sa 65/1. - ṣlḥn, cf., e.g. the family name ṣlḥt in RÉS 3521/2. - m[ḥr]tm is known as the Sab name of a city in RÉS 3946 /2. - šym, cf. JaSIMB, p. 448 A. - fwwlm: a qattalum nominal derivation from the root fwl; cf. Ar fawwâl "a seller of beans."

Ja 1142: on a small rock vertically broken into two parts; l.1: 19 x 8 cm.; l.2: 14 x 10 cm. - Muk 69 = DoF 20.

lḥyᶜ	1	Laḥayᶜa-
tr	2	tar.

Cf. JaIRM, p. 313 and note 13, p. 318 and note 19. - The first three letters of l.1 and the signs of l.2 are set in quincunx.

Ja 1147: on the southern side of an isolated rock; 17.5 x 6.5 (m) and 10 cm.(>l).- Muk 74 = DoF 22.

mrtd>l	Martad>il.

Cf. JaIRM, p. 312 and note 11, where "75" is a printing error for "74."

The last two pages of DoF belongs to another series of facsimiles and contain the following numbers:

12 bis = Ja 1819 (cf. JaMAR, II, pp. 84-85);
14 2353 (cf. l.c., pp. 86-88);
15 a,b = D.B. Doe, "The Wadi Shirjan," in Bulletin No. 4. Appendix to the Department of Antiquities Report, 1961-1963, Aden, 1964, pl. 8, nos. 15 a, b.

The two facsimiles labeled 15 a and b are not accurate enough to be interpreted with a minimal probability.

Abbreviations and Bibliography.

AM: Aden Museum. - Ar: Arabic. - BaYUP: G.M. Bauer, Yezik uzhnoaraviskoe pismennosti, Moscou, 1966. - BeDGSA: A.F.L. Beeston, A Descriptive Grammar of Epigraphic South Arabian, London, 1962. - BeMCQ: A.F.L. Beeston, The Mercantile Code of Qataban, London, 1959. - BeSI: A.F.L. Beeston, Sabaean Inscriptions, Oxford, 1937. - CaTh: Ḥaḍr texts collected by G. Caton Thompson. - CIH: Corpus Inscriptionum Semiticarum. Pars Quarta: Inscriptiones himyariticas et sabaeas continens, 3 vol., Paris 1889-1930; Plates: 3 vol., 1889-1932. - CIS: l.c. Pars Quinta: Inscriptiones saracenicas continens, Paris, 1950; Plates, 1951. - ClASAN: R.L. Cleveland, An Ancient South Arabian Necropolis. Objects from the Second Campaign (1951) in the Timnaʿ Cemetery, Baltimore, 1965; cf. JaNPIO. - DoCA: D.B. Doe, The City of ʾAmʿadiya near Mukeiras (Aden. Antiquities Report. Bulletin Number 2, May, 1963), Aden, 1963. - DoF: six sheets of D.B. Doe's facsimiles of South-Arabian rock inscriptions. - DoSA: D.B. Doe, Southern Arabia, London, 1971. - Eut: Tham texts copied by J. Euting. - Ga: South-Arabian texts published by G. Garbini. - GhNQI: M.A. Ghul, "New Qatabāni Inscriptions," in BSOAS, 22 (1959), pp. 1-22, pl. 1-4 and "Addenda" on a lose sheet; pp. 419-438 and pl. 1-3. - Gl: South-Arabian texts of the E. Glaser collection. - HaAAP: G.L. Harding, Archaeology in the Aden Protectorates, London, 1964. - HaCH: G.L. Harding, "The Cairn of Haniʾ," in Annual of the Department of Antiquities of Jordan, 2 (1953), pp. 8-56 and pl. 5-7. - Ḥaḍr: Ḥaḍrami. - HC: South-Arabian texts copied by Harlan Clark. - HöASG: M. Höfner, Altsüdarabische Grammatik, Leipzig, 1943. - Hu: Tham texts copied by Ch. Huber. - IrHSA: A.K. Irvine, "Homicide in Pre-Islamic Arabia," in BSOAS, 30 (1967), pp. 277-291. - Ja: South-Arabian texts published by A. Jamme. - JaDSA: A. Jamme, "Documentation sud-arabe," in RSO, I-II in 38 (1963), pp. 303-322, and V in 40 (1965), pp. 287-299. - JaIHBH: A. Jamme, "Inscriptions from Hajar bin Ḥumeid," in G.W. Van Beek et al., Investigations at a Pre-Islamic Site in South Arabia, Baltimore, 1969, pp. 331-353 ter. - JaIMS: A. Jamme, "Inscriptions du musée de Ṣanʿâʾ d'après les photographies de M.C. Ansaldi," in Le Muséon, 67 (1954), pp. 323-338. - JaIRGQ: A. Jamme, "Inscription rupestre et graffites qatabanites photographiés par le Major M.D. Van Lessen," in RSO, 37 (1962), pp. 231-241. - JaIRM: A. Jamme, "Les inscriptions rupestres de la région de Mukérâs," in Académie Royale de Belgique. Bulletin de la Classe des Lettres et des Sciences Morales et Politiques, 5e série, 37 (1951), pp. 307-320. - JaLSTI: A. Jamme, "Lihyanite, Sabaean and Thamudic Inscriptions from Western Saudi Arabia," in RSO, 45 (1971), pp. 91-113 and pl.1-10. - JaMAR: A. Jamme, Miscellanées d'ancient arabe, I and II, Washington, 1971. - JaMIL: A. Jamme, Minaean Inscriptions Published as Lihyanite, Washington, 1968. - JaNPIO: A. Jamme, Notes on the Published Inscribed Objects Excavated at Ḥeid bin ʿAqîl in 1950-1951, Washington, 1965. - JaPEHA: A. Jamme, Pièces épigraphiques de Ḥeid bin ʿAqîl, la nécropole de Timnaʿ (Ḥagr Kohlân), Louvain, 1952. - JaPEM: A. Jamme, "Pièces épigraphiques sud-arabes de la collection K. Muncherjee," in Le Muséon, 65 (1952), pp. 95-137. - JaPRER: A. Jamme, "Preliminary Report on Epigraphic Research in Northwestern Wâdî Ḥaḍramawt and at al-ʿAbr," in BASOR, No. 172, December, 1963, pp. 41-54. - JaS: Saf texts published by A. Jamme. - JaSIMB, A. Jamme, Sabaean Inscriptions from Maḥram Bilqîs (Mârib), Baltimore, 1962. - JaSN: A. Jamme, Safaitic Notes (Commentary on JaS 44-176), Washington, 1970. - JaTAQ: A. Jamme, "Les trois antiquités qatabanites en bronze Ja 886-888," in Oriens Antiquus, 2 (1963), 2 (1963), pp. 133-135 and pl. 24. - JsaT: texts published as Tham by Jaussen and Savignac. - KM: South-Arabian antiquities of the K. Muncherjee collection, now in the Aden Museum. - LaGD: Landberg, Glossaire datînois, 3 vol., Leiden, 1920, 1923 and 1942. - LP: Saf texts published by E. Littmann, Safaitic Inscriptions, Leyden, 1943. - Min: Minaean. - Muk: A. Jamme's collection of texts from the country of

Mukérâs. - NaNN: H.Y. Nâmî, Našr nuqûš sâmîyat qadîmat min janûb bilâd al-ᶜarab wašarḥuhâ, Cairo, 1943. - NaNAG: H.Y. Nâmî,"Nuquš ᶜarabîyat junûbîyat," in Majallat kullîyat al-ᵓadāb, Cairo, I-VI, 1947-1966. - Ox: Saf texts published by W.G. Oxtoby, Some Inscriptions of the Safaitic Bedouin, New Haven, 1968; cf. my review in Orientalia, 40 (1971), pp. 274-286. - Qat: Qatabanian. - RaS: C. Rathjens, Sabaeica, II, Hamburg, 1955. - RÉS: Répertoire d'épigraphie sémitique, V-VIII, Paris, 1928-1968. - RyE: G. Ryckmans, "Epigraphy" [in French] in G. Caton Thompson, The Tombs and Moon Temple of Hureidha (Hadhramaut), Oxford, 1944, pp. 157-184. - RyET: Epigraphical Texts [in French], vol. II of A. Fakhry, An Archaeological Journey to Yemen (March-May, 1947), 3 vol., Cairo, 1950-1952. - RyISA: G. Ryckmans, "Inscriptions sud-arabes," in Le Muséon, VIII in 62 (1949), pp. 55-124 and pl. 1-8, IX in 64 (1951), pp. 93-126 and pl. 4, XI in 67 (1954), pp. 99-119 and pl. 1 and 2, XIX in 75 (1962), pp. 213-231 and pl. 8. - Sab: Sabaean. - Saf: Safaitic. - Sa: South-Arabian texts edited by M. Höfner, in Sabaeica, III, Hamburg, 1966. - TC: Timnaᶜ Cemetery. - Tham: Thamudic. - TO: Timnaᶜ, Obelisk. - TS: Timnaᶜ, South Gate. - VL: Major M.D. Van Lessen. - VL A: Van Lessen, Anepigraphic antiquities. - VL C: Van Lessen, Copy. - WB: Wâdî Beiḥân. - Wi: texts published by WiSIJ: F.V. Winnett, Safaitic Inscriptions from Jordan, Toronto, 1957. - WiZAG: H. von Wissmann, Zur Archäologie und antiken Geographie von Südarabien, Istanbul, 1968.

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Additions and Corrections.

P.23, 1.9 (from bottom), add "ef dt (1.13); and f for r" at the beginning.
P.28, 1.8 (from bottom), read "means" instead of the first "make."
P.30, end of 1.20, add "CIH."
P.57, 1.24, add "and translation" before "of this."
P.58, 1.24 (from bottom), add "ɔdm" after "the tribe."
P.66, 1.12, add "when" before "the earnest."
P.69, 1.4, add "due" before "to the poor."
P.79, 1.6, add "Ja" before "2414."
P.95, 1.14, add "1955," at the end.

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Pl. 1

1122 bis

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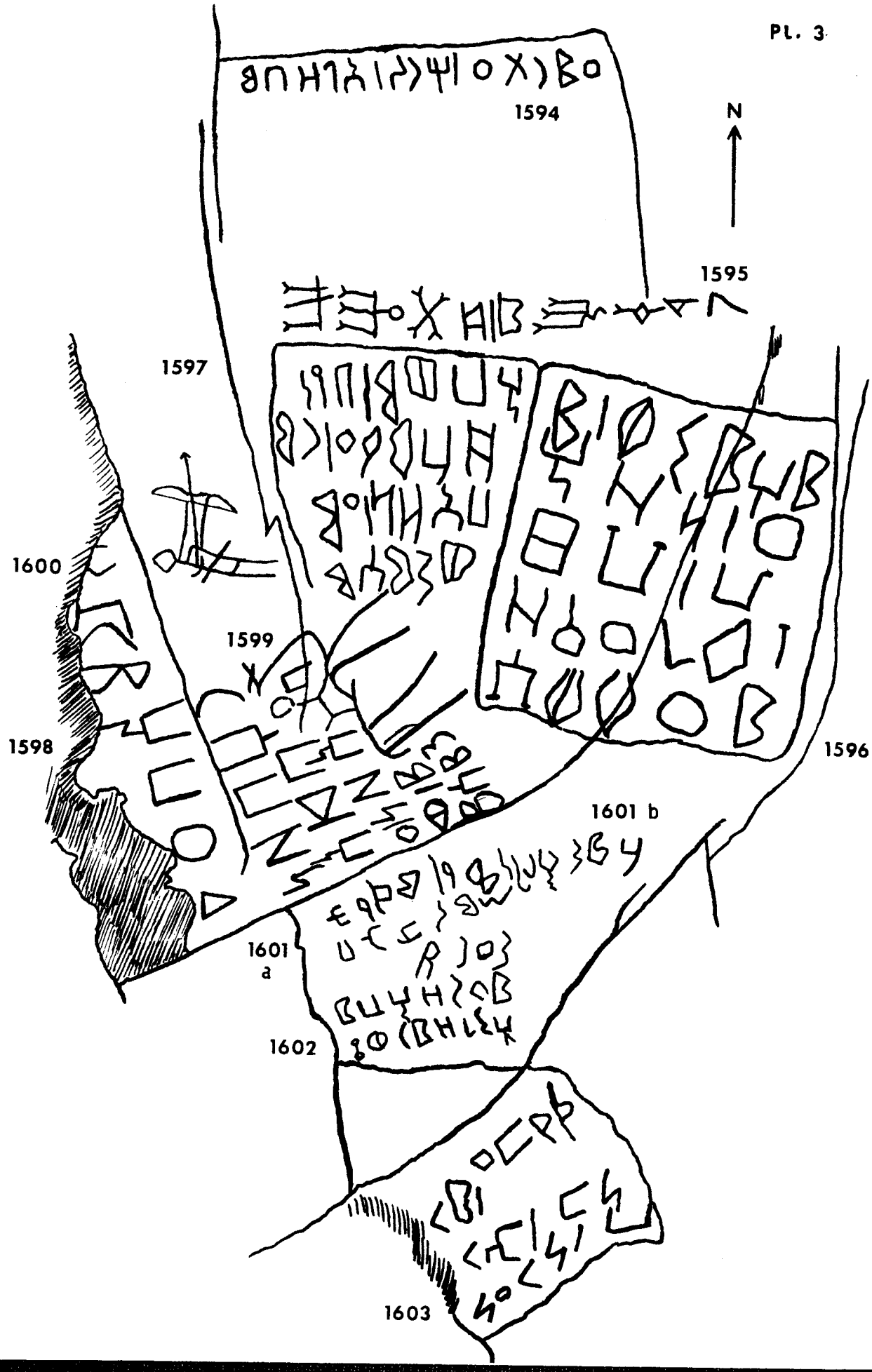
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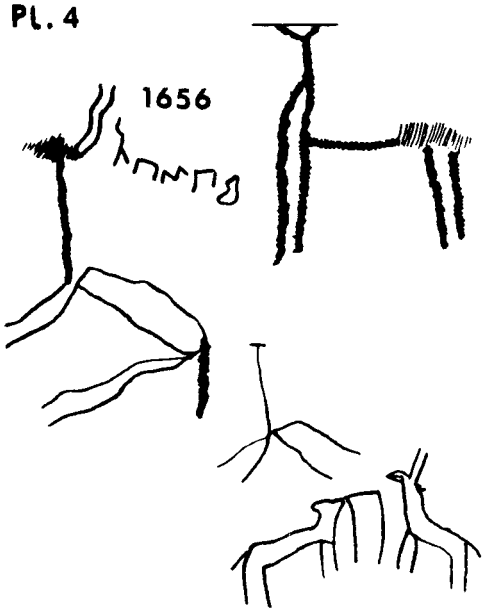

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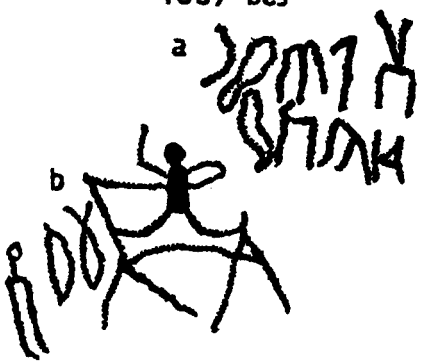

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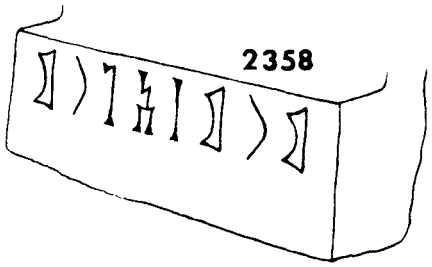

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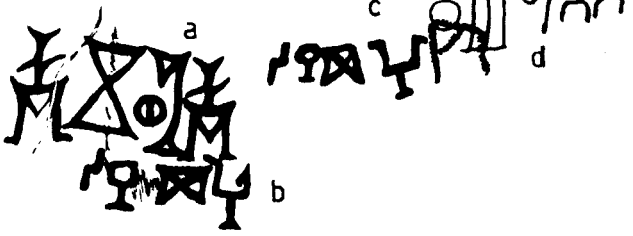

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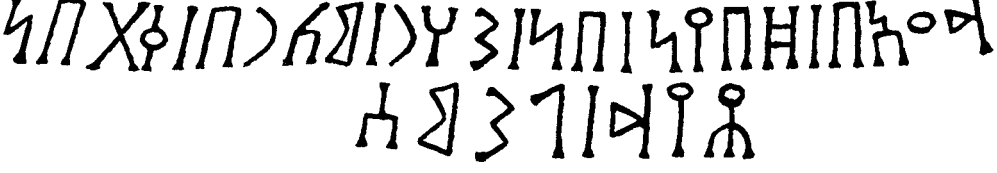

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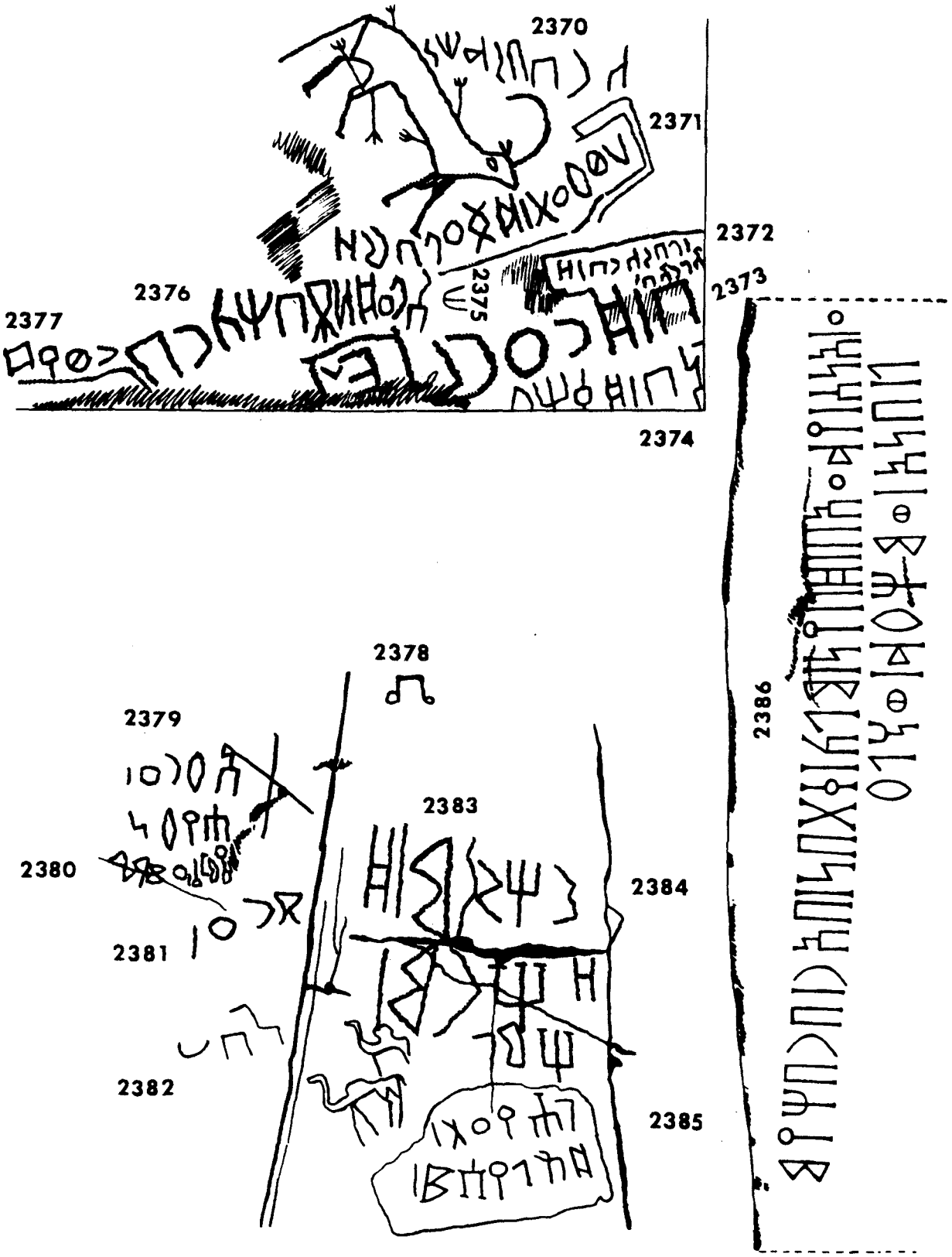
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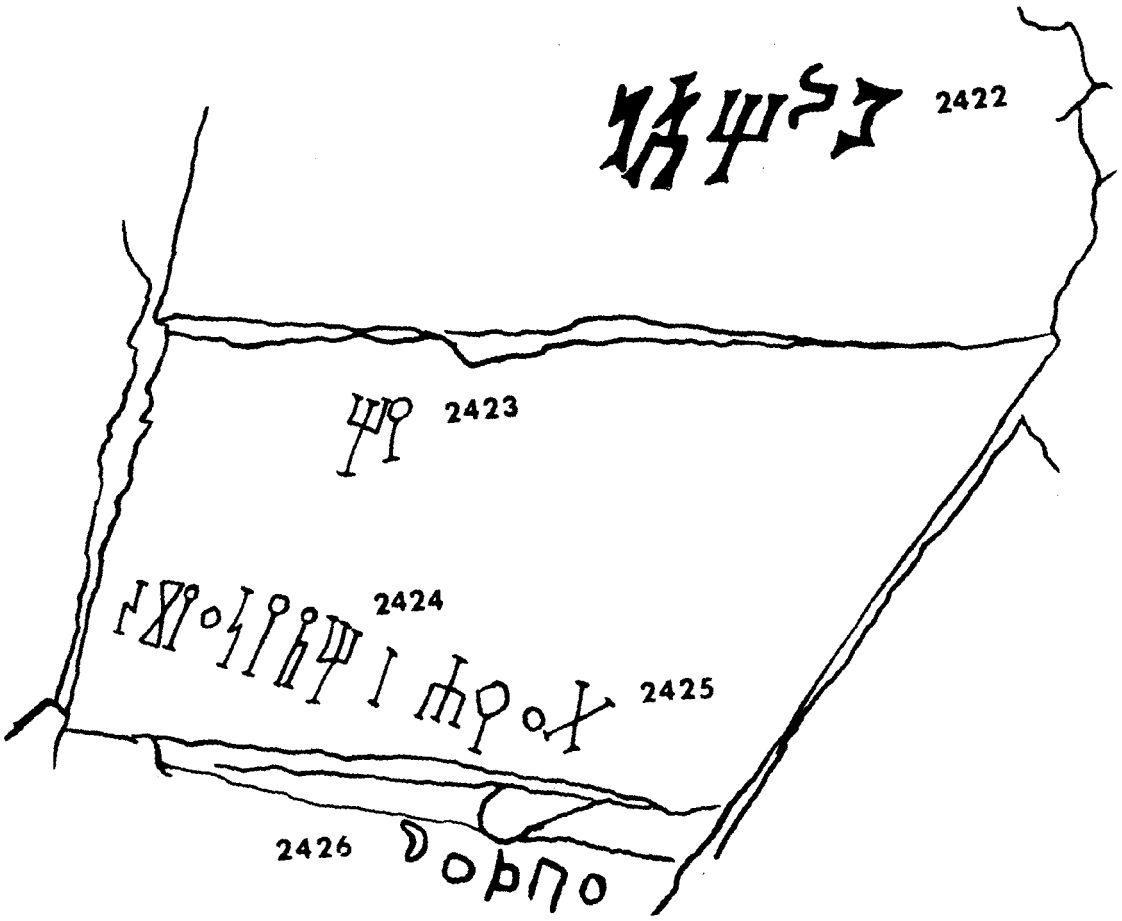
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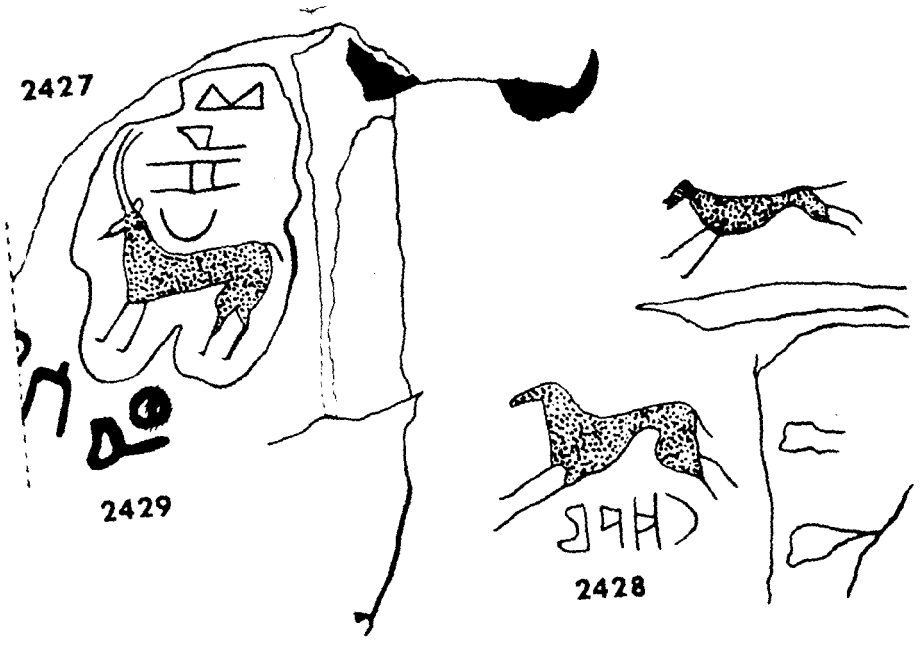
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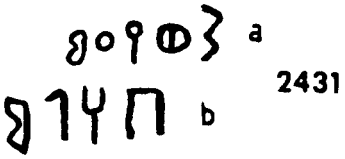

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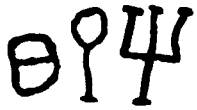

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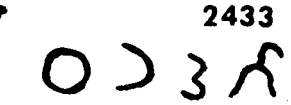

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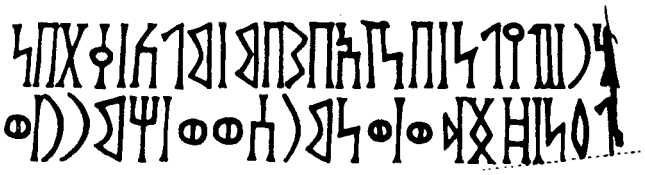

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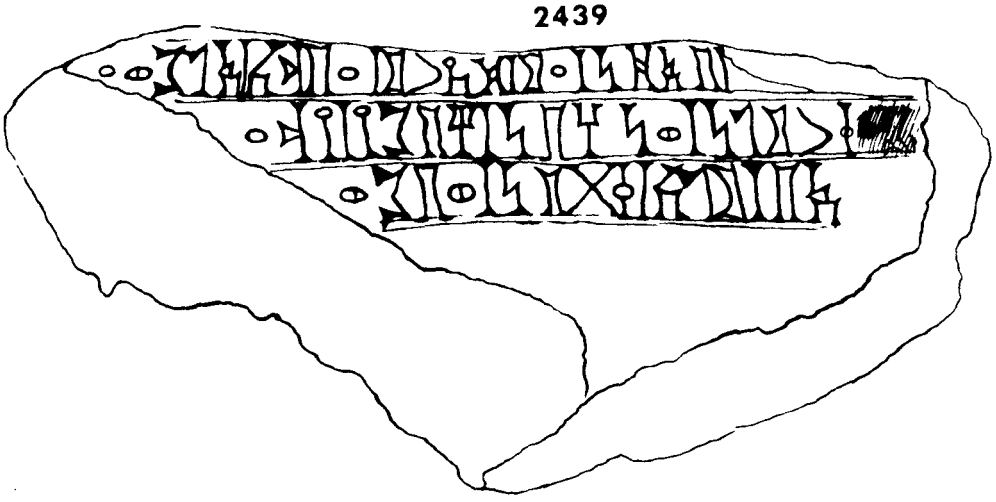

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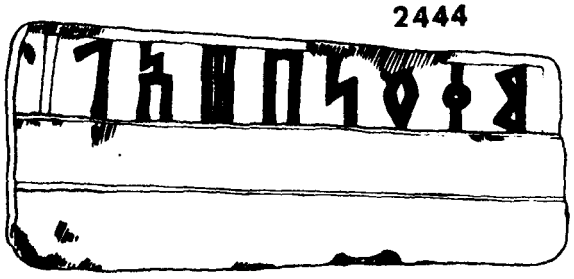

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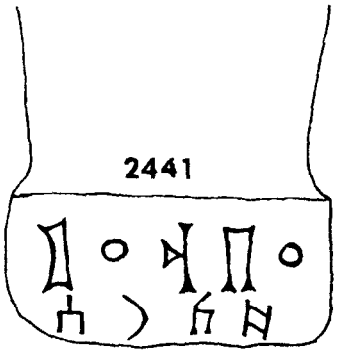

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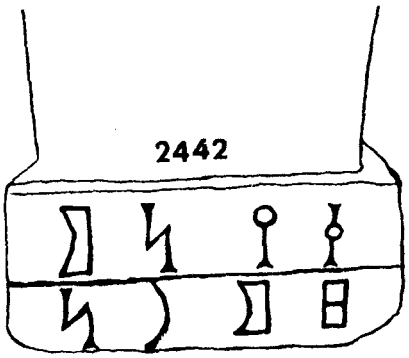

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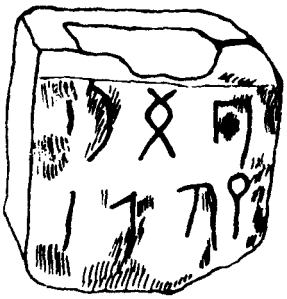

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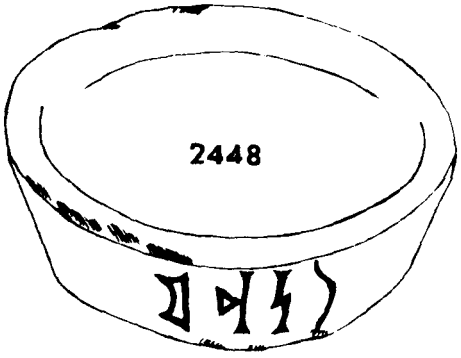

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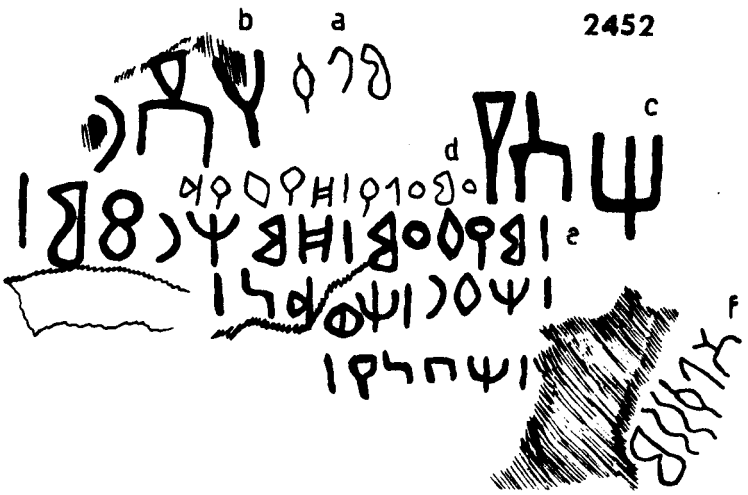

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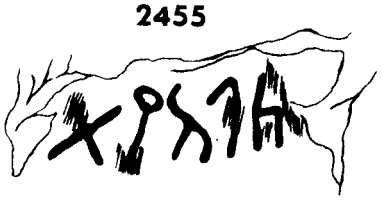

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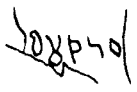

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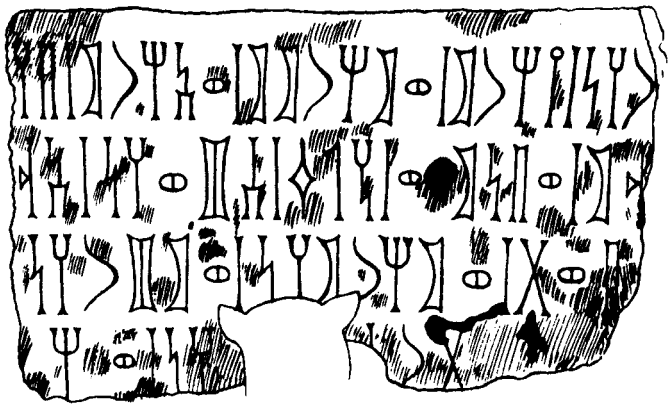

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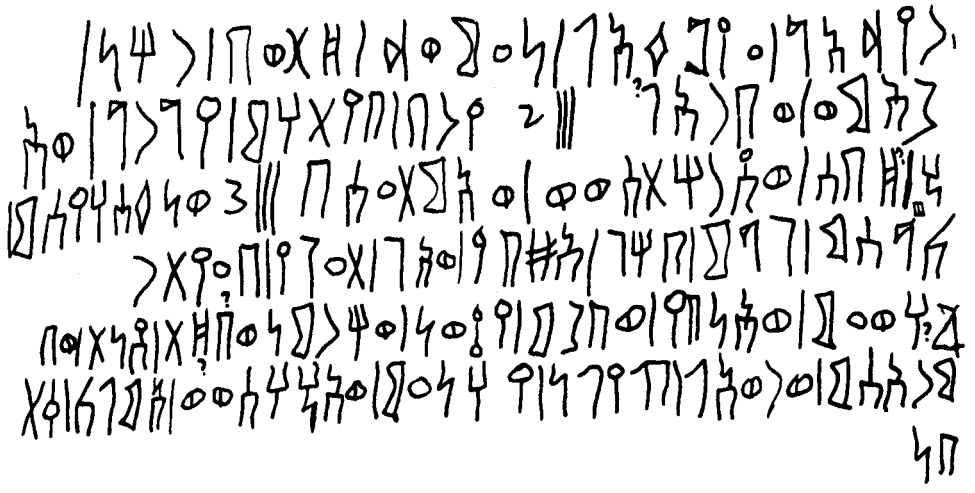

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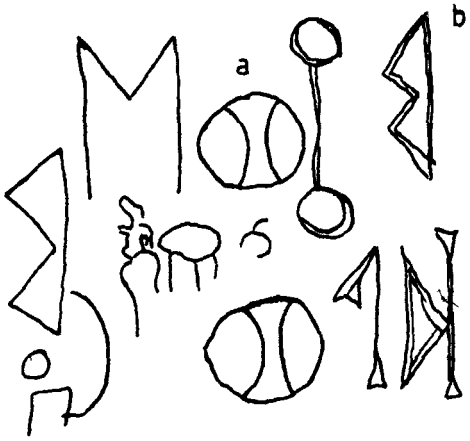

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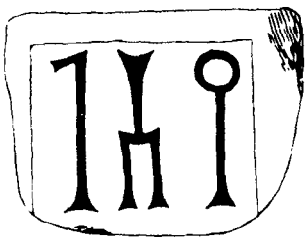

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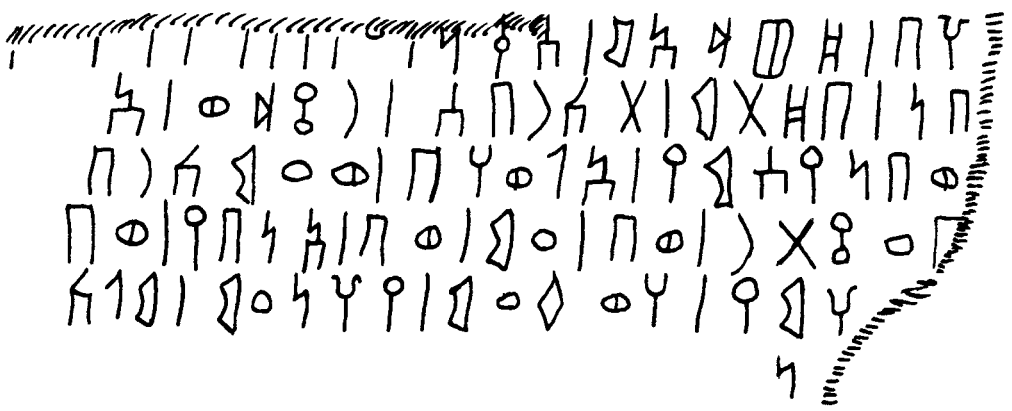
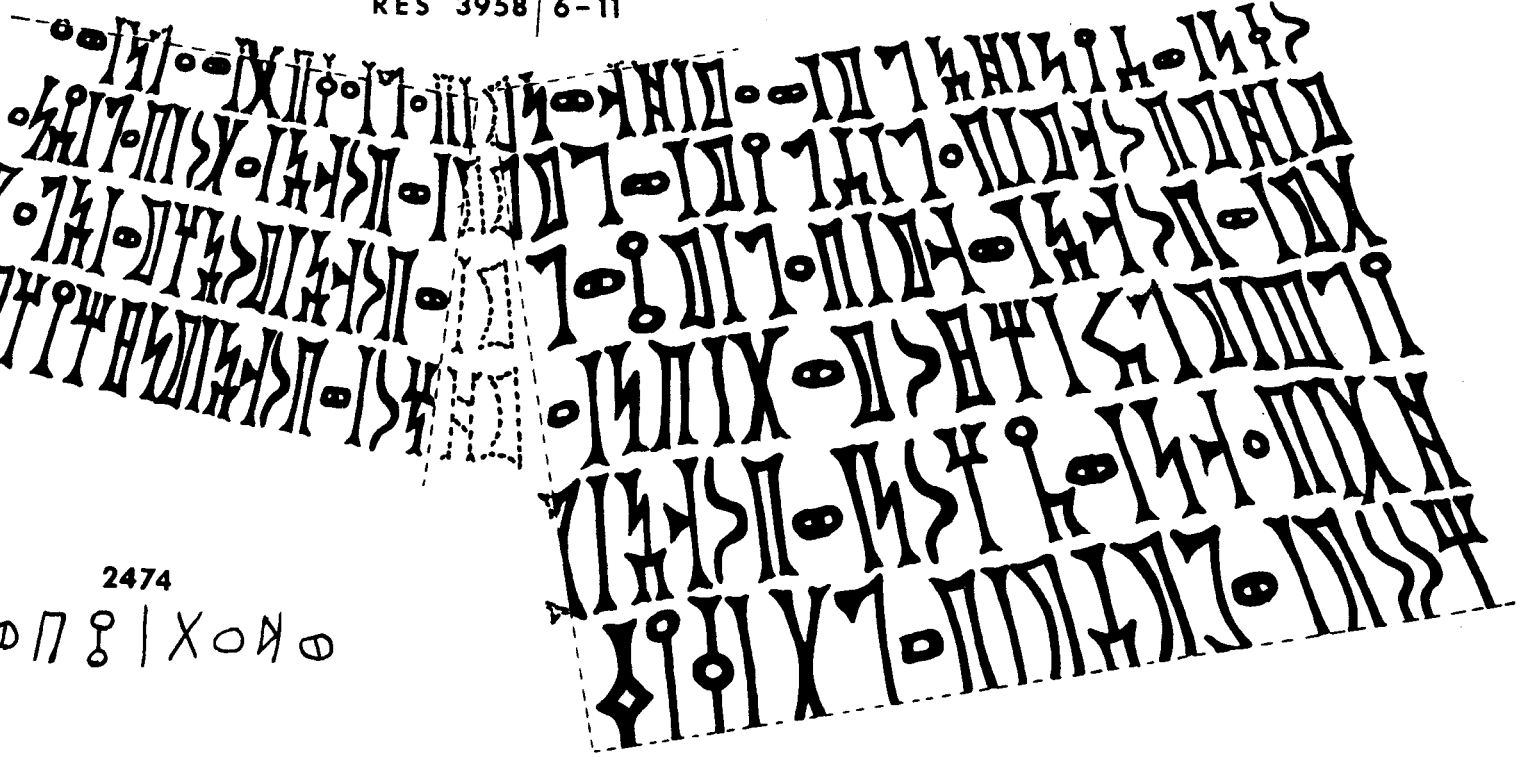


RÉS 3856/1-4

RÉS 3958/6-11



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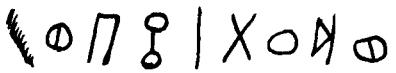

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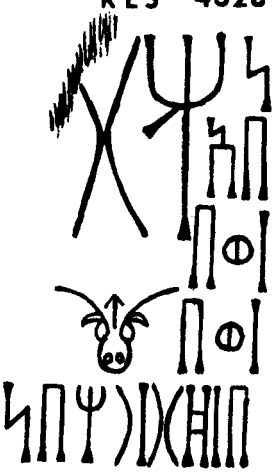
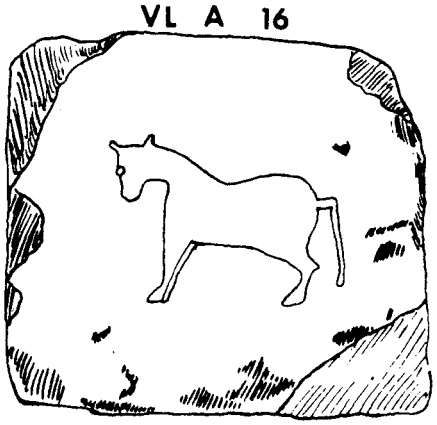


VL A 16



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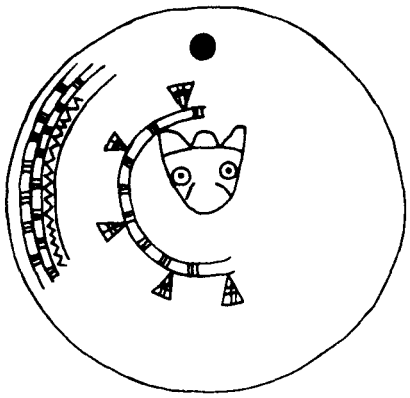

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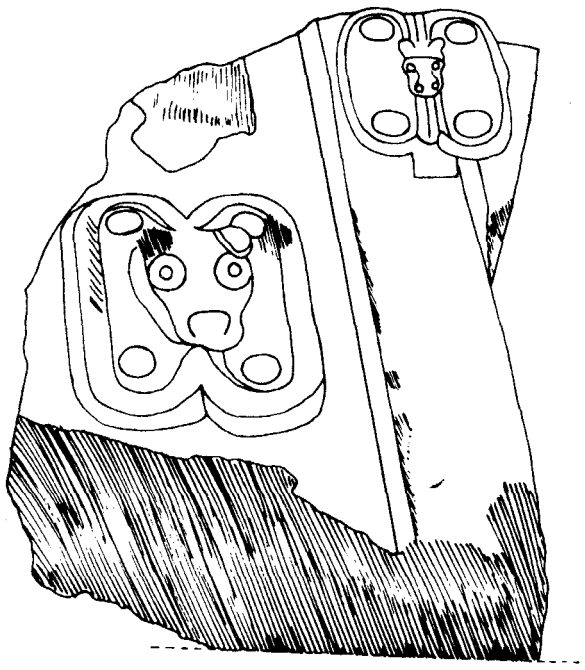

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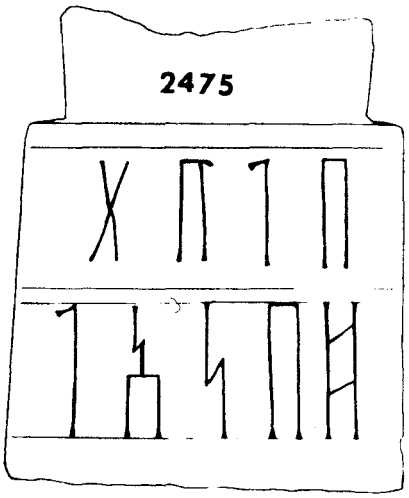

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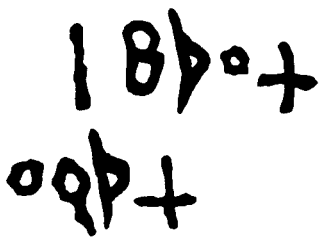

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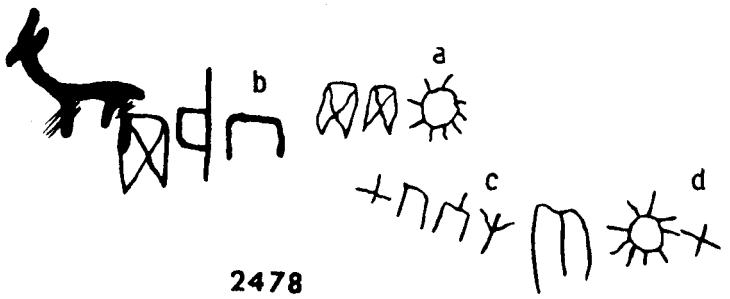
PL. 18



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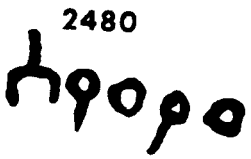

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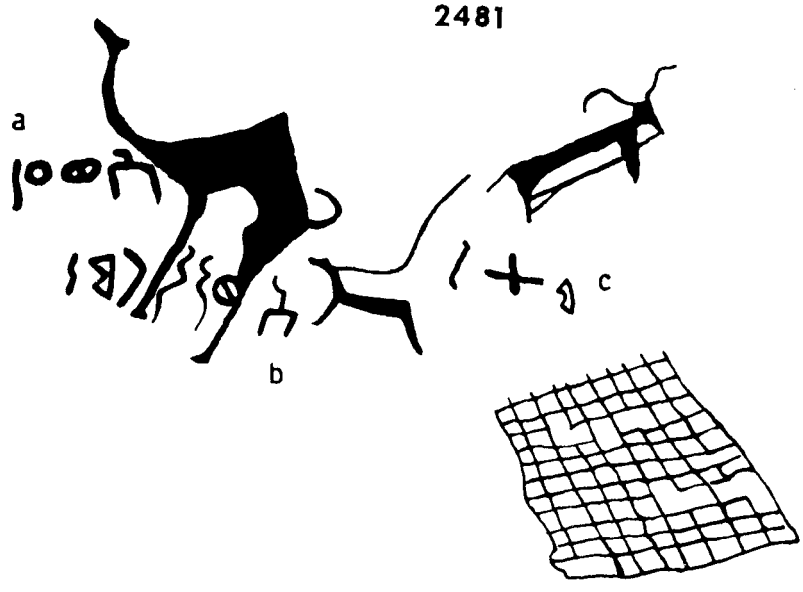

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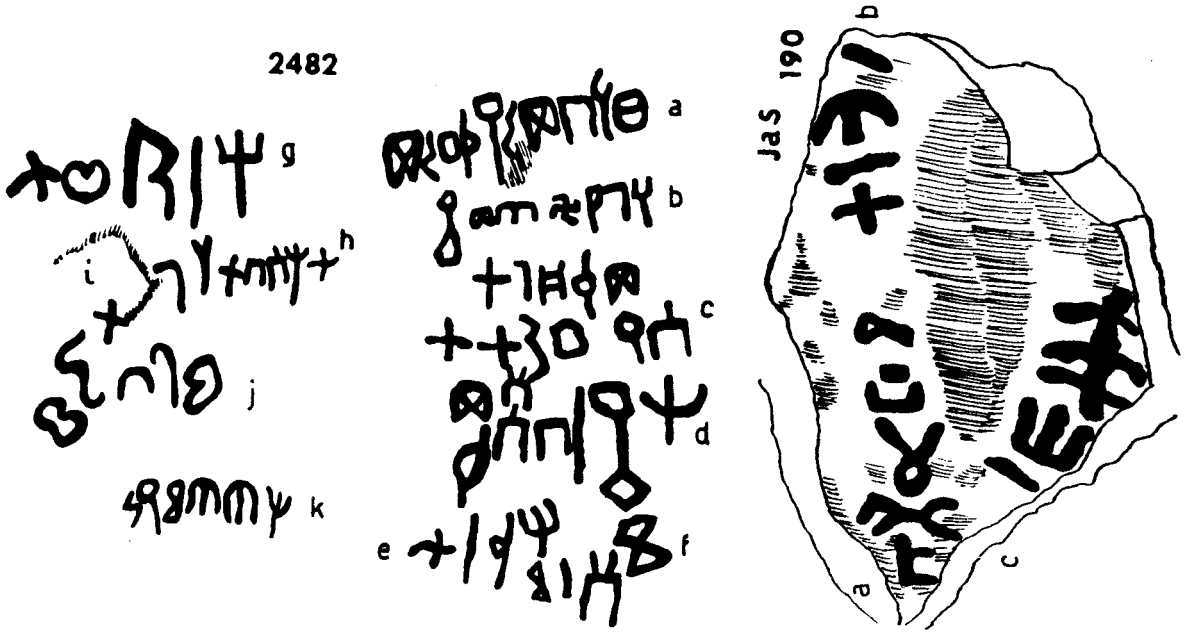

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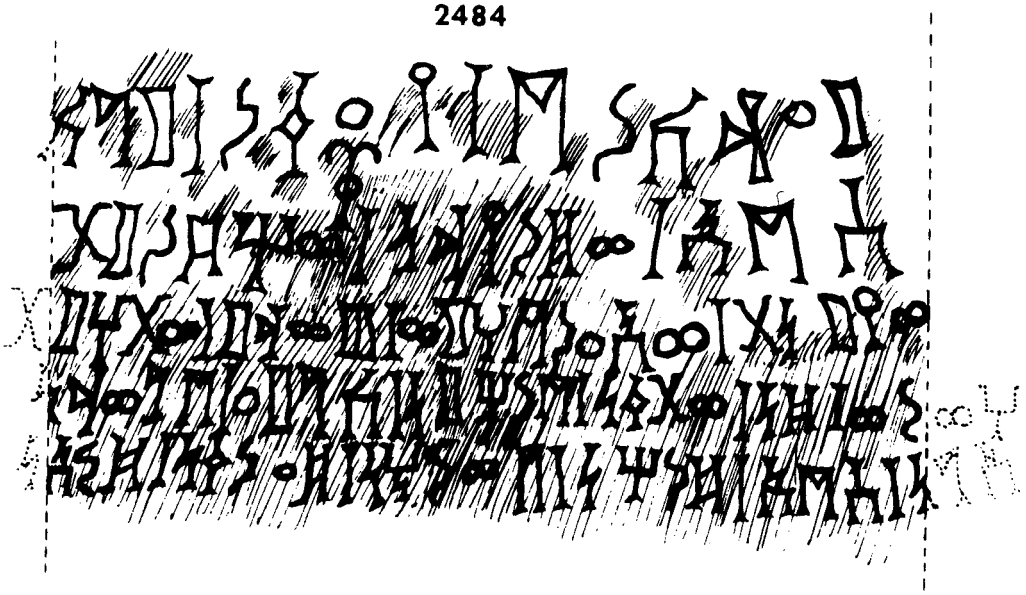

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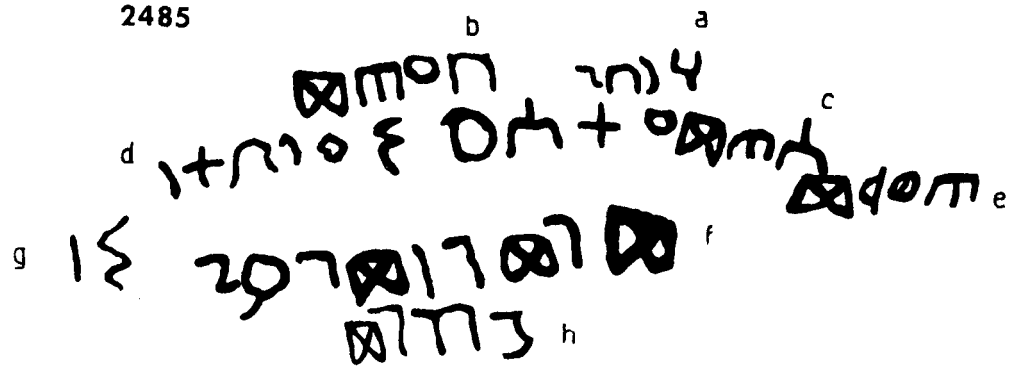
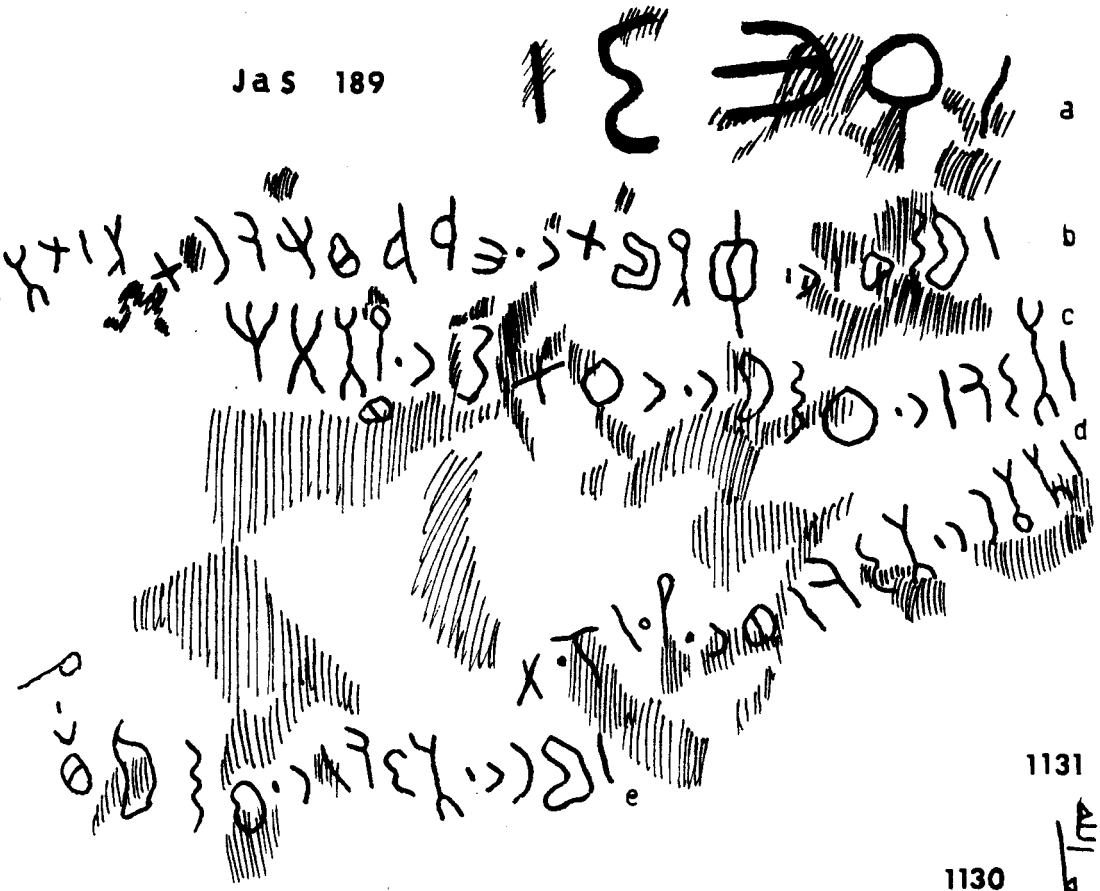


Pl. 20

Ja S 189



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